— SEX FORCE —
OUR VITAL POWER

PRIVATE LESSONS IN
THE CULTIVATION OF

SEX FORCE

THE

VITAL POWER

OF

Attraction Between the Sexes; Its Control and Transmutation For Greater Strength and Higher Development

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The Most Advanced Teachings on Physical and Spiritual

REGENERATION

The Only System That Will Perpetually Rejuvenate The Whole Body

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CHAPTER I.

THE PROBLEM OF THE SEXES.

The object of this work is to deal with, and, if possible, throw some light on, the problem which has confronted humanity since the beginning of time, which it has never been able to solve, and out of which most of its miseries have arisen: the Problem of the Sexes; to show the many errors of the two sexes and point out the way in which they may be overcome and harmony brought to both halves of the race, so they may ascend together, and both be blessed with happiness.

Womanhood will reach its highest culmination in this twentieth century and woman will gradually be accorded full recognition of her natural right to stand by the side of the male on a basis of complete equality. She will have equal voice with him on all important matters, for the two sexes are destined to rule together; and they should work together. Jointly, they are of inestimable value to each other and to future civilizations. "Woman's

position broadens and improves with the march of civilization and human progress." The whole race is gradually advancing; the higher it rises in the scale of civilization, the more this advance becomes apparent; brute force is replaced by gentleness, kindness, civility and altruism, qualities that, in the rudder ages, were regarded as effeminate. As man progresses he grows more like woman; to some extent, he is becoming feminized, that is, he is gradually adding to his character the virtues that woman already possesses; she is therefore justified in asking for a position of equality.

While the men of past ages looked upon woman as an inferior being, this view was gradually modified and changed as advancing civilization broadened and enlarged the mind. Though first fascinated by woman's charms, she soon became valued as the great consoler and inspirer of men; it is well known that the men who have worshipped women have been among the greatest of their time. Dante and Petrarch were first to sing the praises of woman; "Sublime in her soul, comprehensive in her intelligence, the real guide and guardian angel of mankind."

According to Plato "man and woman formed only a single being in the world beyond this. They have been separated on this earth and afterward each fraction seeks the other." Jacob Boehme also believed this; in one of his books it is written: "Adam, created after the divine image, incarnated in himself the man and the woman. It is only in consequence of sin that the two sexes are separated."

There are no men who possess masculine qualities exclusively, nor women wholly those of women; some men possess more of the masculine qualities than others, some women more or less of the feminine.

Love is what? The result of influences that femininity exerts upon masculinity, and vice versa. There is perfect love when the man and the woman who love each other form a perfect whole, as for example, when a man with eighty per cent of "male-ness" is married to a woman who possesses twenty per cent of this quality; this would make a perfect whole, and in consequence, form the basis of an ideal love.

The physical expression of the law under which this mutual attraction takes place is

called "The Law of Chemical Affinity." It is this wonderful law which controls the union of the sexes and their happiness.

It is, unfortunately, rare that a couple will possess between them the evenly balanced per cent of masculinity and femininity which is required to form perfection, the qualities of one sex largely predominating over the other in almost every union, impairing more or less the perfect balance. This lack is ever being felt, although unrecognized as to its nature, consequently there is a continual struggle on the part of both sexes, seeking for completion. When it is absent from a union there will be partings and new efforts, each ever seeking the lacking portion.

Until the law of chemical affinity was recognized and understood, the strange attraction between the sexes with all its accompanying vagaries and variations, seemed unaccountable and arbitrary; now, however, we recognize that it is Nature's way of seeking to restore the disturbed balance of things and to make of her imperfect children beings that are perfect. At the present stage of our evolution there are no perfect types, either masculine or feminine.

CHAPTER II.

THE PROPER RELATION OF THE SEXES.

We will now proceed to the consideration of the most difficult problem of the age; the relation of the sexes in wedlock.

The present standard of morality in marriage is the growth of ages; in fact, few people think that there is any moral question involved with reference to the sex relation between husband and wife, but that, a marriage ceremony having been performed, they are entitled to enjoy the gratification of their desire to the fullest extent. No logical reason exists for this view and none can be given.

The argument has been advanced that muscles which remain unused wither and in time become atrophied. This, of course, is true, as applied to the muscles of the body, and if one of its members were deprived of the power of movement, say by bandaging an arm or a leg tightly into one position, its

muscles would become fixed and rigid and would lose their power. This, however, does not apply to the reproductive system, because this is not a musclar system in the first place, but an intricate system of blood vessels and glands designed to secrete certain fluids for a special purpose, and in the second place, the *control* of the sex function does not reduce the reproductive organs to inactivity inasmuch as they still continue to perform the other functions that fall to them in the economy of the system, and are thus by no means inactive. We do not lose the power to weep because years pass in which we shed no tears, to give but one illustration. Tears, also, are dependent on the activity of the glandular system, not the muscular. As a commentary on the effects upon the system of undue sexual indulgence, we quote the following expert opinions:

Dr. Opheus Everts says: "More hearts and arteries become permanently impaired by the overwork incidental to sexual indulgence than are injured by all other causes."

Dr. Mayer states that "no peculiar disease nor an abridgement of the duration of life can be ascribed to continence. Health does

not require that there should ever be an emission of semen from puberty to death, though the individual live a hundred years; and the frequency of nocturnal emissions is an undoubtable proof that the parts, at least, are suffering from a debility and marked irritability utterly incompatible with the welfare of the system."

A great English authority, Dr. Joseph Hutchinson, states *positively* that impotence is never the result of continence. "It is unquestionably true, however, that serious injury may result from prolonged and ungratified sexual excitement, often greater than from frequent gratification in a normal way. Nevertheless, this is no apology for incontinence as the trouble of the excitement is not a physiological condition, but is the result of a bad mental state, the mind being allowed to run upon sensual subjects, which is, beyond question, mentally, morally, as well as physically wrong. Sexual excitement arising from constipation of the bowels or from any form of local disease, is a morbid condition which is aggravated, rather than relieved, by gratification. Hence a morbid desire for sexual gratification is under no circumstances an apology for indulgence."

Dr. Magee says as follows: "At the outset, the sexual necessities are not so uncontrollable as is generally supposed, and they can be put down by the exercise of a little energetic will. There is, therefore, it appears to us, as much injustice in accusing nature of disorders which are dependent upon the genital senses, badly directed, as there would be in attributing to it a sprain or a fracture, accidentally produced."

It would be easy to fill a large book with the views of scientific men on this subject, but the above will suffice to show the attitude of advanced modern science on this important question. It seems an established fact that constant use is not required in order to keep the reproductive system in health and vigor.

The germ cells of the female are not under individual control, but are automatically set free and thrown off at regular periods. The organs do not need sexual stimulation to perform their functions; on the other hand, physicians tell us that the greater portion of diseases of the reproductive organs is due to the unwarranted demand made upon them sexually.

There is no question that a man by his men-

tal attitude may cause excessive secretion of the seminal fluid, filling the seminal vesicles unduly and thus creating a pressure which stimulates the sex appetite until it seeks relief through the sexual act. But for this constant demand, artificially produced by the thoughts of the man, this excess secretion of semen would not take place. The fact that frequent emissions take place with unmarried men of good moral habits, is usually regarded as proof that nature herself causes the secretion of semen in excess quantities, and that this discharge in the normal man is as naturally to be expected, as the discharge of the menstrual fluid by a woman. This view furnishes an additional argument on the part of those who hold it, in favor of frequent indulgence within the married state. It is, however, a fallacy, based on a false assumption due to ignorance, and there is abundant proof that many men have lived to old age without experiencing seminal emissions. Newton was one of these.

It has been proven many times that the association with women of loose morals, or the thinking of sensual thoughts, will quickly induce seminal discharges; but if the same per-

son associates with women of good moral character, and keeps his thoughts from sexual subjects, fixing them upon higher things, long periods will elapse during which no seminal emissions will take place. If he makes this method of life habitual, the discharges will practically cease altogether. This alone would prove that by our mental attitude we may control the elaboration of semen and prevent its excessive secretion. By modifying our habits of thought we lessen the activity of the glands that produce the seminal fluid.

Dr. Charles says: "Sexual appetite is a physical phenomenon depending upon stimulation of certain brain centers. Its manifestation may be due to changes in the cerebral circulation, generally of a congestive nature; to abnormal substances in the blood circulation of the brain; to a memory of images, or those called up by the senses of sight, hearing, smell, etc., or to irritating impulses sent from the genital organs. Sexual appetite, a psychic condition, is to be distinguished from the phenomenon of erection, which is purely of a reflex nature."

A potent factor in increasing sexual appe-

tite, is environment, which includes not only occupation, climate, etc., but also association, or the use of lascivious pictures or literature. Environment may also exert a restraining influence. The sexual appetite may be increased or perverted.

There is no question that, under conditions of right thinking and living, the seminal fluid would be produced only when there was a demand for procreation. After all that has been said it will readily be seen that the enjoyment of a fleeting pleasure is made an excuse for sexual indulgence, and is paid for by the individual with a weakened will, making him a slave to his passions and unfitting him for the duties of his daily life; and married couples should impress upon their minds the fact that sexual desire is primarily a mental state which it is within their power to control. The less thought that is given to it, the happier will be the marriage.

Wherever possible, man and wife should occupy separate rooms; where this arrangement is not feasible, they should at least have separate beds. This rule would not need to be rigidly enforced at all times if they could occupy the same bed without any thought of

physical union, but if the husband finds the physical contact of his wife too strong a temptation, he should by all means sleep alone.

CHAPTER III.

THE CAUSE FOR THE RISE AND THE DECLINE OF MAN.

Many young men start life giving promise of a brilliant career, but fail to fulfill this promise; they seem to lose their grip on life's realities, their mental faculties become more or less disordered, until finally the life that seemed so full of promise goes out in disaster. Too often the cause for this sad failure lies in the fact that they have become slaves to their senses, and, lacking the strength of will which alone could save them, finally drift into actual debauchery.

It is admitted that the man is more addicted to sensual pleasures than the woman. He is more responsive to the pressure of his desires and offers to them a slighter resistance. The more he indulges his desires, the stronger they become until he is no longer capable of resisting and mind and character are alike weakened. If through a miracle a

weak-willed youth escapes the snares that lie in wait for him, a few wrong steps in later life are sufficient to cause his physical and intellectual ruin. "The miserable toy of passions which devastate his personality, we see him going to wreck, wretched and pitiable."

"The ancient Romans used to speak of sadness as the other side of passion. The infinite melancholy that follows its outbreaks produces an immoderate thirst for destructive pleasure. In these strange attacks of intoxication, the best men find death in their deal."

"Non-existence attracts them; discouragement and disgust for life fill their souls. Great and true love, soaring toward the heights and living upon the summit of the moral kingdom, withdraws, repelled by all the surroundings. This is the reason that the poets and novelists who sow pessimism with lavish hands are usually merely disappointed victims of sensual love. Almost always, in the depths of their distress, exhaustion is crying out to them the uselessness of the conflict of life."

"The evil of the century, the evil of many centuries, Nihilism, nearly all Nihilism passing from emotionalism to thought, have their

invisible throne in this formidable and unexplored abyss."

"Until a new sexual education has succeeded in balancing and purifying the passions of man, he will continue to be the slayer of the gods and 'to sully the miserable world with tainted blood and influence foul.' "

"Man must become more chaste. He must learn to shield himself from the unwholesome factors which prematurely arouse his sensibility. The youth must be taught of the poisons which lie behind the pleasures that allure him."

The chaste man enjoys greater brain power. "How many geniuses are dead before having lived! How many great minds, irremediably destroyed by misguided voluptuousness, are cut down before having expended for the human race one-tenth of the treasures of their knowledge!"

"Who shall say how in a great city, at certain hours of the evening and the night, there are periodically exhausted treasures of genius, of beautiful and beneficent works, of fruitful fancies? One in whom, under rigid continence, a sublime creation of mind was about to unfold, will miss the hour, the pass-

age of the star, the kindling moment which will never more be found. Another inclined by nature to kindness, to charity, and to a charming tenderness, will become cowardly, inert, even unfeeling. The character, which was almost fixed, will become dissipated and volatile."

Unbridled passion has been the ruin of many a great man, who might have been almost sublime had he not been crushed by voluptuousness. Listen to the cry of the poets of all ages and you can detect the cause of the sufferings and the ruin of many. "Like the tiny, almost imperceptible speck, which gradually attacks a magnificent specimen of fruit and destroys its aspect of beauty, the little physiological trifle, the slight resistance to love, forces man to descend from the heights of sublime ideas and acts, to exist only in the dust of the earth."

When shall we recognize our higher interest and work solely towards it? The answer to this question is associated with the sexual education of the future; we must conquer our false appetites. Sometimes we are able to do this for years; then, just when we think we

are master, a severe trial comes, the senses are aroused, and we are stirred to the inmost depths of our consciousness. It comes without warning, and before we are aware the excited senses are intoxicated. The virtues we have worked so hard to build up are jeopardized and conscience receives a severe blow. Then the uphill climb must be started over again.

Man is assailed by sensuality at all ages; the more it is practiced the more it diminishes his mental power and lessens his moral tendencies. Instead of becoming a demi-god, he explores the depths of humanity—to suffer misery.

In spite of all our evils, man continues to climb. Slowly but surely he rises from an irresponsible childhood to a controlled and self-respecting manhood, and his very mistakes help him on his upward path. But for his falls he would never have learned his weakness, therefore no one should despair, but each failure should form a spur to renewed effort, and each victory will add to his strength.

The sex nature has a tendency to go to one extreme or the other. Nature is continually

impressing on humanity the necessity of reproducing the race, and as a result, sensuousness is practiced to the extreme, especially during the early days of marriage. As a result of this serious emotional blunder the force of attraction is lost and the system drained of the vital fluids that should preserve its energies to the latest years of life. By conservation and the study of magnetism it is possible to retain this vital force as long as you live.

It is worse than folly to make marriage the excuse for wasting this vital force, nor will it be long before the results appear in unaccountable loss of energy and general lassitude, and in order to keep in condition to perform his daily duties, the patient is obliged to seek the doctor; the experienced physician, however, requires no searching examination to diagnose such cases; the appearance of his patient tells the tale without the necessity of words. The swelling and lines beneath the eyes, the lack of lustre of the eyes themselves, the peculiar color and nervous irritation, tell an unmistakable story of the criminal waste going on, in most cases ignorantly. His task is to restore this vitality.

The abuse of the sex function brings about a peculiar state of affairs between husband and wife. The desire to marry her arises, in the first place, out of the strong physical attraction she has for him, so that he desires her as a companion for life, not primarily to satisfy his sex appetite; this, however, is regarded as a legitimate function of the married state so he proceeds to do so without thinking much about it, subconsciously regarding it as much a part of marriage as taking his meals; but through this very indulgence, his wife loses the attraction that first drew him to her. Having satisfied his appetite he does not want to see her for a time, even her touch irritates him. That such cases are not exceptional has been proven over and over again; many young husbands have admitted it to their intimate friends, wondering at themselves and uneasy at what seems to them the beginning of an actual dislike for the wife whom they married because they loved her. The following statement of a husband seems to express the consensus of opinion: "It is the plan of nature that the two sexes should meet, and then ignore each other for a time. I know

I do not want to see or to hear my wife for several hours, and I am greatly bothered when she speaks to me. She says I am at one time a very affectionate man, and then cross as a bear. This is nature."

This is the reason why a young couple who have plenty of money, and where, therefore, the man has little to do but caress his wife and indulge his desire, so soon tire of each other.

These facts should serve as a warning to all not to waste their vitality, but rather seek to strengthen and increase it; where this is done a greater power of attraction is developed in both men and women, and the person is affirmative and magnetic; where the waste continues, he becomes negative and repellant.

The most disagreeable of persons is the one who has wasted all of his vitality, retaining no magnetic force; the brain, being the greatest sufferer, cannot do its best work. Each one can prove this for himself by observing such men and women as are addicted to sensuous lives, who come under his notice. The roué and the prostitute never achieve anything and no one expects

it of them; they are not found in positions of trust, and accomplish nothing of value in the world because they are incapable of mental achievement; in fact, they represent the destructive forces of nature.

Many geniuses, who accomplished wonders in a few years and gave brilliant promise for the future, have suddenly found themselves deprived of their mental powers as a result of giving way to their sensuous nature, and it has been repeatedly proven that a sensual nature can not produce anything of lasting value. Such an ending to the upward flight of a nature which had early given promise of a high career, is sad to behold.

No man who does not have good control of his sensuous nature should marry under thirty, but in any case men should realize that if they wish to retain the affection of their wives, they must bring their appetites and habits under control. The following story will give a practical illustration of the principle taught in this work.

A young man had won the affection of a very beautiful and talented woman of wealth. She was not yet thirty and possessed all the

qualities which make an ideal wife. The young man was about her own age, and in the full vigor of a healthy manhood, being a man of good principles who had conserved his forces all his life. He too had wealth and a good profession, so that the contemplated marriage was regarded by the friends of the couple as one of the most suitable and most certain to bring happiness of any that had occurred in the city.

When the time set for the marriage was not more than two months off, the young man was unanimously elected to the membership of a new club of wealthy men. It happened that these were men of a kind with which he had not before come into contact; it may also be that the thoughts of his approaching marriage had awakened his desire to a greater extent than had ever before been the case; the fact is that through this new companionship he was introduced to the half-world and at once fell into the snare of sex indulgence.

When calling upon his betrothed he was in the habit of appearing at her home shortly after eight o'clock in the evening. He continued to call at the accustomed time but left his house an hour earlier than usual, spend-

ing the intervening time at a certain house he had begun to frequent, and going from there to his betrothed. On the very first occasion he did this, the lady said to her mother: "Charles seems different this evening; he is neither as entertaining nor as magnetic as usual." The second time he called after having visited the afore-mentioned house the impression upon her was such that she frankly told him that for some reason she found him displeasing. He took this hint to heart and for the following week avoided these double visits, then, however, repeated the offense, again calling on the lady the same evening; during that week he made six visits to her in seven evenings, but, warned by her strange displeasure, the last four were made under blameless circumstances, and she became again as gracious as before. Then he began to think the whole thing imagination, probably being tormented by his newly awakened sex fever, so repeated his offense on three successive evenings. The day after the last of these he received the following letter from the lady: "I have discovered that I no longer love you, and I cannot for your sake enter into a loveless marriage."

The above true experience is by no means exceptional, except for the peculiar sensitiveness of the lady in the case. Thousands of men have passed through similar adventures; it is constantly occurring in every walk of life, in every locality. Plenty of men who stay out late at night (on business) have spent their time in bawdy houses, and bring home some delicacy to their wives to make them think they were not forgotten, at the same time making an effort to show the usual affection; but the man has lost his magnetism and the clever wife is not wholly deceived. When next he pleads "business" as a reason for staying out late, she is quite likely to have him followed, and the immediate result may be a suit for divorce.

The man who has wasted his sex force, whether by indulgence away from his own home, or "legitimately" within his marriage, can not replace the lost magnetism by perfunctory kindness and attention. It is a thing that is felt, though not seen; but the husband that conserves his vital forces will never lose his attraction for his wife, and she will remain desirable to him; this is the law and it never changes.

The following case, sad as it seems, can be duplicated in many homes:

A young woman has a husband who loves her and wishes to make her happy. Unfortunately, he has left her alone too often in the evening, while he goes down town. He has not wronged her in any way, simply not realizing his responsibility in the matter, but she, feeling lonely, falls into the habit of visiting a woman friend at whose house she becomes acquainted with two men; this acquaintance soon develops into forbidden intimacy. She is always at home before her husband's return and he has no suspicion of her; but he is sensible of a diminution of the peculiar personal affection he has always felt for her, and of the fascination she has had for him. Her magnetism is dissipated elsewhere, and although their general relations seem as intimate as ever and she performs the general duties of a wife as she always did, even here changes are beginning to become apparent.

Such women reason in some such way as this: "I am neglected at home; my husband goes ostensibly to his club and I am told to make myself as comfortable as I can. He

goes and offends repeatedly. But I also am entitled to some pleasure in life and have as much right to seek it as he has. I can go home and be in bed and asleep before he comes in, and am not likely ever to be discovered."

Can she be happy?

No. In spite of her sophistry her conscience continually troubles her; often it seems that the agony is killing her. Many are driven to suicide by the remorse which never leaves them. Men, however, do not suffer so deeply. Nature and instinct, as well as accepted custom, makes adultery allowable for him and his conscience troubles him but little.

The cure for this evil lies in a closer devotion of the man for his home; evenings, holidays and Sundays, spent by husband and wife together in their home, may seem somewhat dull to him who is accustomed to more exciting ways of spending this time, but he will be wise to accustom himself to it for in this way only will he find true happiness, never in the company of prostitutes.

It is utterly impossible for a man to commit moral lapses and return to his home with

his natural magnetism unimpaired. It is impossible for a woman to hold loose principles and still hold the attention of a man. Women of loose lives possess little magnetism; the sexual appetite flares up, then passes, leaving only disgust and hatred.

Husbands and wives should be true to each other—faithful to their marriage vow. They should be very careful to avoid sexual exhaustion, and seek by every means to increase their magnetic attraction for each other. One woman asked another: "Do you never tire of your husband? Do you never want attention from some more magnetic and attractive man?" The reply was: "My husband is magnetic and attractive. I do not know where I could find a man that I would prefer to him." "But," said the first woman, "if all men and women were released from matrimony, and it was right to select any man in the whole world, which one would you choose?" "My husband," was the reply.

This answer was made possible because the man was ever careful to preserve his higher forces. He is careful of his habits and does not waste his magnetism and vitality. As a result he continues to remain attractive to his

wife at all times. He does not waste his time with companions away from home, consequently she does not feel neglected, and they are in perfect harmony with each other.

The attractive man is so though he may not have one perfect feature. In spite of the fact that he has no beauty, his face will express manliness, force and nobility of character, his manner will be kindly and considerate; in short, he will express the best powers of his sex. These mark him as a real man.

Similarly, the fairest traits of her sex distinguish the attractive woman. No matter what her features, she will never be thought ugly. Her disposition is sweet and her loveliness of character wins friends for her wherever she goes. The best treasures of her nature are reserved for her husband alone. She is well balanced and therefore never an extremist, showing neither chilling coldness nor gushing warmth. The sensuous woman, on the other hand, though she may be beautiful of form and feature, has something about her that offends and repels, and as she passes from stage to stage on her downward way her beauty fades and withers so that a very few years witness the entire

loss of whatever charm and fascination may have been hers when first she entered on the life she followed.

One great advantage of conserving the sex force is that one is not easily exhausted. Extreme exhaustion is one of the most fruitful causes of indigestion as, all nerve vitality being exhausted, none is left to carry on the processes of digestion. A number of extreme cases of gastritis and chronic dyspepsia have been cured by conserving the sex force and thus accumulating these important fluids in the body.

An interesting experiment recently conducted by a physician, a personal friend of the writer, illustrates this clearly. The physician in question thought he had made a wonderful new discovery. It was wonderful, no doubt, but not new; he was treating a woman who was suffering greatly with what seemed chronic indigestion. He put her on a careful diet for several weeks but no improvement was noted; the diet was changed, still no improvement. The doctor could not understand why the trouble persisted so obstinately but in thinking the matter over concluded that some nerve exhaustion must be

at its bottom, a conclusion that was strengthened when he questioned her more closely as to her relations with her husband. Under the convenient pretext of "change of air" he urged her to visit distant relatives, staying at least a month. This she did, but appeared not greatly improved on her return. On the very day she returned her husband was called to what seemed his mother's death bed; she lingered however, and the young man, who did not wish to be absent when she passed away, remained for a month. During the second week of his absence, the sixth of their abstinence from each other, the wife began to show a decided improvement, until when the husband finally returned in the eighth week she had not a trace of indigestion. He was only home a week when it returned in force.

The loss of sex force generally has the effect of weakening the stomach. Doctors have said, many, many times; "If this man, or this woman, will live alone for a month, the stomach will regain its strength and tone, and digestion become easy and normal." The lives of many men and women would be saved by conserving the sex force, which gives life to the stomach, restores vitality to

the nerves, and thus enables them to digest the food they eat.

Many other painful complaints are caused by the loss of sex force, among which is neuralgia. Many women arise in the morning with a headache which is due to loss of vitality. This is, of course, not always caused directly by the loss of sex fluid, but even where it is not there are many cases in which it can be traced to this cause indirectly, by weakening the system and causing insomnia, indigestion or other ailments. Among the perils that attend indigestion is that of auto-intoxication, which means self-poisoning. The undigested food ferments in the stomach or intestines and the ferment causes the formation of virulent poisons which are taken up by the circulation and distributed through the system, affecting especially the vital organs, heart, lungs, liver, etc. The writer recently saw the statement, made by an eminent professor, to the effect that poison had been found in the intestines of persons, caused by ferment and decay of undigested food, that was similar in character to, and even more dangerous than the deadly "curare" used by some South American Indians

to poison the tips of their arrows, and which they make from decaying animal tissues. Many deaths of persons attributed to other more or less obscure complaints, are really caused by these poisons.

Statistics have been compiled showing that ninety-three per cent of all the neuralgia in the world is suffered by married persons, as well as seventy-nine per cent of all the indigestion, the most sensuous being the worst sufferers.

The advantages arising out of the conservation of the sex force may be briefly summarized as follows:

1. The brain attains its best efficiency; men and women are therefore enabled to accomplish their best, mentally.

2. The nerves are steady and under control, showing that the health of the nervous system is perfect.

3. The organic body is at its best condition.

4. The eyes are bright and the face more attractive, even the individual features assuming more pleasing outlines. Often defective eyesight is restored.

5. There is greater contentment, thereby

increasing the probability of securing happiness.

6. Increased vitality, which, with all the other advantages named, confers physical and mental power, a greater ability to enjoy life, to develop the higher nature, and attain longevity.

Those who will carefully follow the teachings given throughout this book, and which are not at all difficult when once understood, will find themselves amply rewarded. The mind will remain bright, the eyes sparkling and full of life, and body and nerves toned up to their highest efficiency, surely a result worth your best efforts.

It is sad to observe the change that takes place in most marriages in the course of a few short years. The freshness of youth and brightness of spirit are replaced by lassitude and weakness; indigestion and neuralgia make their appearance and instead of the expected happiness there is constant irritation of mind. The wise will avoid these distressing results by cultivating their powers of self-control from the very beginning. The development of the higher force is the most to be desired of all things in matrimony. It

is this that makes husband and wife find happiness in each other's presence. It gives charm to the voice, and prompts the delicate attentions that give equal pleasure to bestow as to receive. A touch of the hand, a light pat on the shoulder, and they experience the same exhilaration of heart that took place in the first days of their marriage. Truly, a most remarkable regenerator and wonderful the change it works.

How different from the method pursued in most families, where self-indulgence forms the key to action. Where conservation is practised real happiness may be found and no other place is so attractive to the husband as home. Hence, the wife never has cause to feel neglected nor to miss the delicate attentions so loved by every woman. The charm of their courtship returns and their early wishes for a sweeter, nobler and better life are realized.

The judicious use and consequent conservation of the sex force lends life and vigor to marriage, and in a marriage of that kind the physical and mental faculties should be preserved to the extreme limit of age. Under

right conditions married people live to a greater age than unmarried.

To appreciate fully the disastrous effects of sex license it is only necessary to cast a glance at medical records; the life of a roué averages twenty years less than that of a man of controlled habits, while prostitutes die from twenty to thirty years sooner than the average woman of good habits. A large proportion of these women die at thirty, many at forty, while very few ever reach fifty. It will be seen that the death rate of these women is greater than that of any other class.

Many men wonder, more or less cynically, why women begin to complain so soon after marriage; why headaches and backaches develope, why a marked lassitude appears which they are prone to characterize as "laziness;" it never occurs to them for a moment that the cause of their wives' indisposition lies at their own door and that no female organism, however healthy, can withstand the strain of trying to satisfy an abnormal sex appetite, which is really insatiable. But the opinion has become general that however unlimited the sex appetite of the husband, it is the wife's "duty" to submit, so she submits,

to the loss of her health, the shattering of her nervous system and the development of a chronic irritation which destroys the peace of the home.

Keep it firmly impressed upon your mind that a successful life is founded on the attraction of personal magnetism and this is developed from habitual self-control and the conservation of force which this insures. Do not overweary the brain or misuse the functions of the body.

It will be asked by many, what is the best way of putting these teachings into practice, and how long a time is required to bring about the desired results? In answer to the first question it may be said that the first requisite is a firm determination to carry out the necessary self-denial, however hard the struggle. This means, primarily, the changing of the mental attitude, for nothing is possible that the mind regards as impossible. It means the establishment of new habits, both mental and physical, for man is a creature of habit, and many traits that are regarded as indications of character are simply evidences of habit. Many persons, habitually very active, have, after acquiring fortunes become exceed-

ingly lazy, while lazy persons, forced by adverse circumstances into unaccustomed activity, have developed energetic habits. Such is the force of habit, and the establishment of habits along the desired line is therefore a condition of success. As to the time required, we may answer, "none;" this means that as soon as the new method of life is taken up, the body will begin to conform. Little by little, as habits strengthen, results will appear; in small ways at first but increasing constantly as the man persists, until the desired end is attained.

CHAPTER IV.

SEX FORCE, THE CAUSE OF CHANGE AT PUBERTY

The change that takes place, when at puberty the sex force begins to seek expression, is so complete as to appear almost like the beginning of a new existence, and glimpses of a new life come to the youth who has reached this period; for the first time he begins to think of the meaning of life and of love, conscious of a change without knowing its nature. The sight of a fair woman fills him with wonder, but as yet the marvel of womanhood is generic; his fancy is not fixed upon any particular member of the opposite sex. That tender, personal relation in which the touch, or even the sight, of the *one* woman shall thrill him through and through, is still to come, but he is taking his first steps into manhood.

Few people realize fully the strength of sex force at this period of the life, or the important function which underlies its expres-

sion, the longing for parentage which is implanted in the human soul, though previous to maturity it lies dormant and unrecognized. The physical organism matures normally and the power of propagation develops before there is any feeling of sensual desire, both in the male and female. Later, as sensuality develops, it is, especially by the uninstructed, very often mistaken for love.

It is a very different thing, however, nor should sex force be mistaken for sensuality. Love and sex force are inseparable being two aspects of the same thing, the sex force being that subtle attraction which draws two beings of the opposite sex together. If, however, a young woman permits her suitor to take indelicate liberties, while he may take advantage of what the moment offers his inner self is really repelled, and it is very seldom that a marriage takes place between them; sensuality is *not* love. The sex force that should be the magnet of love is wasted and the spark that was mistaken for love and might have grown into it if rightly and delicately tended, dies out. In the lower animals the sex force does not assume the dignity of love;

they reach their highest in the power of propagation.

There are some human beings who are incapable of responding to this higher form of sex force and are therefore also incapable of love. Sensuality is not love but its perversion, a misuse of sex force, which, like all forces, can be diverted to two uses, dark or light, to build up or to destroy.

The one purpose of this book is to show the right and proper use of sex force, to warn against the wrong. Rightly used it confers great power, but its misuse takes from the life all that is sacred and worth while and substitutes nothing in its place. It is the oldest of sins and the worst, having been practiced by the race since it was first lifted out of the animal realm to take up a new evolution. Sex force in its true and higher aspect has formed the dominant force in man's civilization. The animal is incapable of feeling it, while the savage feels only faint stirrings. It is as man becomes more and more highly civilized, and brain and heart become more developed, that it begins to predominate in him, and as he constantly rises higher, drives out

all wickedness and stain, replacing them by high and noble qualities.

If you read the pages of the Old Testament you see that the perversion and misuse of this divine function formed the chief and constant sin of the people. It was the chief cause of the decline of Greece and Rome, and in every civilized country today far overbalances all other crimes. At a scientific meeting recently a prominent physician said: "I am not overdrawing the truth when I say that there are at this very moment while I am addressing you no less than one million persons committing this deed as a criminal act, outside of matrimony and beyond the pale of honor."

If there were one million committing this crime at the moment he was speaking, how many are guilty in every twenty-four hours?

Here is the reason why so little true love is found today. This wanton waste is the great destroyer of love and the underlying cause why marriage, to so large an extent, is a failure: *Sensuality is not love.*

There are many persons, both men and women, who seem to be born without this higher sex force which is the root of mutual attraction. Men of that kind have no affec-

tion for the opposite sex, not even for mother or sister, nor any longing for parentage. Should they marry it would be for the purpose of securing some one to look after their comfort, or perhaps for money, and if the wife is at all ardent in her nature, she is, of course, chilled by his unfeeling coldness; it is the wives of such men who become untrue to them. A man of this nature should not marry, therefore. The same thing is true of the opposite sex and the wife who is cold and unfeeling will probably be deceived by her husband. Such people lack the potent charm that lends interest to life and raises it above the commonplace. Their lives are lived on a material plane that is little higher than the animal. There are, unfortunately, many thousands of such men and women.

On the other hand, men who possess sensual natures unrefined by the higher sex force, waste their vitality in gratifying the merely sensual and have no appreciation of the good and the beautiful in the character of their consorts. They value them only for the gratification they afford; they are never satisfied, and therefore ever seeking change, new attractions and affiliations, the enjoyment of

new sensations. Such men are never true to one woman and no young girl is safe with them, not even their own betrothed; and it is such men as these who betray innocent and trusting girls under the promise of marriage, a promise which they do not and never intend to keep. These are the roue's and libertines who look upon every woman who attracts their fancy as legitimate prey whether she be married or single. The misery caused by such persons is hard to compute; they number millions, and it is they who create and maintain houses of ill repute.

It cannot be denied that many women pass through a period in which the sensual seems to predominate in their nature and an inner impulse seems to urge them to seek gratification; such girls become easy victims when they reach the age of puberty, even before. If such young women could be carefully guarded, especially between the ages of sixteen and twenty, they would have passed the danger period safely in most cases, and after they reach twenty-five there is not one chance in a hundred that they will fall before temptation. In the earlier years their lack of experience and immaturity of judgment com-

bined with the urge of their awakening sex nature, form a combination which they have not the strength to withstand. Fully eighty per cent of girls who fall do so between the ages of fifteen and seventeen; after that period the character begins to strengthen, the mind and will to develop until they are wise enough to recognize the false lure of the tempter and strong enough to withstand it; it is during these few years of their greatest weakness that they need to be, and should be, especially safeguarded.

Physicians and others who are in a position to know accurately make the statement that ninety per cent of all girls who marry enter the wedded state impure, especially in this country and in France; the percentage is not so high in England where young girls are still closely chaperoned. In the face of the proofs of this appalling statement, something should certainly be done to awaken parents from the state of calm philosophy which makes such a condition possible. Any suggestion as to the necessity or desirability of providing a safeguard for a young and inexperienced girl is met by denial on the part of the indignant parent: "My daughter is able

to take care of herself; it would be an insult to her to force a chaperone upon her as a constant reminder that she cannot protect herself." A fair theory, but one for which nine out of every ten sweet young daughters have paid a horrid price, and gone to swell the great army of the submerged.

Every girl needs a chaperone when she is young and never during these tender years should she be left alone with a young man, even though engaged to him and the marriage near.

In one town known to the author so many young girls went wrong that the parents called a special meeting to consider the situation and its causes, the result of which was a common resolution to the effect that no man should be permitted to be alone with a young girl at any time before marriage. The young girl's name was protected in this way, and no man whose intentions were honorable could find a real objection; if he contemplated marriage, he first secured the consent of the parents and then sought that of the daughter.

If a man's intentions are pure, there is no need of personal privacy before marriage. It is true that all lovers have many things to

say to each other only and which no third person should hear, but no chaperone is ever so close to the ear of the young that these things could not be said; even in a crowd one may speak to another without being overheard. Young men and women who are contemplating marriage should find pleasure and profit in studying each other and preparing for their new responsibilities, during the months which precede that event, rather than in the fondling and embracing in private as is too often indulged in, and which removes the bloom from their love. Thus they would enter into wedlock with a better guarantee for lasting happiness.

Men do not, as a rule, start on a career of wrongdoing wilfully; they merely act in accordance with the inherited instincts of the race, developed and strengthened by all the ages through which it has arrived at the present. They fall before temptation because this racial impulse is stronger than their will power. Logically, therefore, the first thing to do in order to overcome sensuality is to strengthen and develop the will. This statement, of course, applies to both sexes.

We have seen how the abnormal develop-

ment of this racial sex instinct, unaccompanied by a corresponding development of the higher or moral nature, make roués and libertines of men. The female sex, generally speaking, seems of a finer moral fibre, especially with regard to the sex function, but instances are not few in which women have been victims of a sex fever as virulent as that which perverts some men. This is sad but true, and no means have been found to cure this condition. Two instances may serve as illustration. A young girl had been betrayed at the age of sixteen; a year later she married a wealthy man who had been attracted by her wonderful beauty. His time being his own he was able to devote himself entirely to his lovely young wife and his wealth enabled him to gratify her every wish. In spite of their almost constant companionship, however, she contrived to slip away from time to time under pretense of social engagements, to meet other men, and it was later shown and proved by her own confession, that she had had relations with no less than six. She was examined by experts as to her sanity but seemed in every way sane and normal except in the one respect of being unable to curb her sex appe-

tite. Another woman, who married a man worth five millions, committed adultery within sixty minutes after the ceremony, by prearrangement with a former sweetheart.

As before stated such types suffer from a sex fever which it has been found impossible to cure, and it seems useless to waste time in the effort. The only safeguard a man has is to study her habits and propensities carefully before marriage. If she cannot stand the test before marriage, she cannot after.

It must not be concluded, however, that all girls who have fallen from the moral standard required by the social law, belong to the above category. Many have been deceived and dropped, and, knowing no way to raise themselves out of the abyss into which their misplaced confidence had thrust them, recklessly abandoned themselves to the only life that seemed open to them. Of these however, many, recovering in time from the recklessness of despair, determined to live a new life, and sought new opportunities in distant lands, where by hard work and sincere effort they gained good repute, often married well, and made faithful wives and good mothers.

All who are married, both men and women,

should ask themselves in all seriousness: "Do I possess this higher force, the true sex force, or only its animal counterpart?" The happiness of your marriage and the success of your life depend on the answer. If you find it negative, then proceed at once to develop this force and raise your life to a higher level. Learn the beauty and the power of affectionate respect for your partner, and do not make the mistake of thinking that delicate consideration is an evidence of coldness of feeling; it is quite the contrary. If your sensual nature is strong, learn to exercise control; you, yourself, the real man, are strong only in proportion as you can control your desires and appetites. The affectionate respect and delicate consideration you show your consort means exactly the same feeling and action the lover offered to his beloved in the days before marriage, when she was the *one woman* in the world for him; or that the maiden felt for her lover in the happy days of his courtship, when she thought him a gallant gentleman, possessed of the noblest character.

The man who is coarse and indelicate during courtship can not be considerate in marriage. No highminded girl should listen to

him for a moment though he be the possessor of millions. On the other hand, no highminded man should choose as a wife a woman of coarse tastes and dull mind; such marriages bring only disaster. A case is known to the author in which the wife, though very rich in her own right, is coarse of character and dull of mind, while the husband is a handsome man, younger in years, and with neither affection nor respect for his wife, whom he married solely for her money, having previously often declared that he would never marry a girl without money. He sees his mistake now, as he is encumbered with a coarse, dull-witted and aging wife, while she still has—and keeps—the money.

There can be no true and lasting happiness without the higher force, but no married couple need assume that because their marriage has hitherto been lived on a merely physical and animal basis, that it cannot be raised to a higher; it can, and there will never be a better time to begin the transformation than now. If marriage took place for breeding purposes only, there would be no need for the higher force, but it has another and a higher purpose, and unless this is recognized,

man will never extricate himself from the bonds of his animal nature, and cannot attain happiness.

Men who complain that their wives are cold, uninteresting and unresponsive should ask themselves what they themselves are doing to correct this condition, or whether they themselves do not fall short in many important particulars. These men should take up a definite course of study and training such as is set forth in our book, shortly to be issued, on Mental Magnetism; they will then be able not only to overcome all shortcomings in themselves, but so influence their wives that the coldness complained of will be effectually melted and replaced by tenderness and attraction. If such a husband really cares for his wife it will be his greatest happiness to assist her in developing the sweet and tender side of her nature. Our book on Advanced Personal Magnetism furnishes a thorough course of instruction in this development, and results are certain if the rules taught therein are carefully practiced. This development course does not merely consist of theory, but has been successfully followed by thousands of students who have obtained practical results

by putting into practice its rules. There is nothing difficult about them, they have been tested for many, many years, and always with satisfying results. This is why we say that you can absolutely change the nature of a wife, as well as improve your personal conditions, by the use of the higher force developed through the study of our two courses on magnetism.

CHAPTER V.

USES OF SEX FORCE.

The great subject of Sex Force is being more widely recognized as of vital importance, and more carefully studied every year. In the real sense it is the force underlying that mysterious inward power of attraction which we call magnetism, and is accompanied by well marked traits of character. The person that possesses courage, good sense and *discretion* will always be admired and have friends, but he who is timid and fearful repels friendship. The driver who runs over a child and then whips up his horses and makes his escape, leaving the injured one to suffer, proves that he is lacking in character, and while this condition remains unchanged, will never be a success. He does not possess the traits which would inspire confidence either in business or social relations. On the other hand, the man who would risk his life rather than injure a child has the character that draws success to him.

Personal magnetism is the force which draws to us that which we most desire. This force or quality manifests in different ways with different people in accordance with their individual characteristics; but whatever the manner of its expression, the force that brings you what you wish is Personal Magnetism. It is not illusory or fleeting, but practical and permanent; it is not an affectation, but the expression of a natural quality admired by all who come under its influence, and it has been practically demonstrated that it can be acquired by following certain rules.

No one will choose a companion whom he does not find agreeable, but if the latter does not possess something more than the ability to be agreeable, he very soon becomes tiresome. A woman may be married to a man who is never unkind and never finds fault, accepting everything as a matter of course; nothing seems to affect him one way or the other; his daily life is a mere grind, nothing more. Such a man would become detestable to his wife in time; she wants to feel that he possesses human emotions and feelings. A smile is pleasant enough, but there must be something back of that smile.

A man may have good manners, an attractive personality, a good carriage; these are the accompaniments of magnetism, but do not constitute magnetism; something more is needed or he will not attract. It does not take long to see through a transparent surface; the real man will soon be recognized.

To develop magnetism we must make use of means; these are the tools with which we build, but they are only tools and can not do more than their nature permits; necessary means to the acquiring of our end, but not *The Force.* It is therefore important for the student to be able to recognize the end for which he is striving from the means he takes to reach it. He must make use of them or such magnetism as he may possess can not find expression, but without the inner force, the method alone is useless.

A man meets a young woman, who at once attracts him so greatly that he makes up his mind that she is the only woman in the world for him and determines, if possible, to win her. If she has the manners and refinement of a lady he knows that he must prove himself a gentleman to win her attention; he will be careful to exhibit himself at his best, while

in her presence at least, and his strong effort will so influence his conduct at all times that the change produced becomes noticeable to all who know him; he has reached a turning point in his life, takes a new interest in his work, thereby winning the favor of his employers as well as substantial advancement. The effort to make himself worthy of, and win, the object of his affections causes him to use his best endeavor to "make good."

The lady, on her part, aware that he has placed his affections upon her and is endeavoring to win her, observes his increasing success with interest and pleasure, and by her kind encouragement spurs him to further effort. What really happens is that in this congenial companionship between two members of opposite sex, two poles, the positive and negative, are united, forming a magnetic battery through which magnetic forces pour into both. This is the great force of Regeneration, and the greater the respect with which man regards woman, and *vice versa,* the more potent will be the force generated, the more will the race be benefited thereby.

The reason for this is not far to seek; as

the young man advances toward puberty, he gradually, and at first almost unconsciously, finds himself-attracted by the "eternal feminine" in the young girls with whom he comes into contact; he begins to regard them with attention, and the presence of a young woman brings the blood to his cheeks; he is approaching manhood. At this stage he is not yet consciously fixing his thoughts on girls, but unconsciously they exercise a strong influence over him, of which they themselves are hardly aware. He begins to take more interest in his personal appearance and feels embarrassed if seen by the young girls of his acquaintance in garments which he would not even think of while with friends of his own sex.

It is the opinion of many scientific men that, if the propagation of the race were the only purpose of sex, two sexes would be unnecessary. We recognize this view as true, inasmuch as the great Creative Intelligence back of all manifestation could, without doubt, have so perfected the individual as to make a differentiation of sex unnecessary if reproduction of species were its only function, had He deemed it wise; enabling a

single sex to perform the duty of perpetuating the race, and that without the pain and trouble accompanying the function at present. In the plant kingdom, while there are many single sexed plants requiring outside impregnation for the reproduction of their kind, we find many others, often of the same species, bisexual, and able to impregnate themselves for propagation. There seems to be no good reason why this power should not have been extended to the higher kingdoms, the animal, and the human as well, so that a single individual might have produced offspring, instead of requiring two, as now; but careful study reveals many, many reasons why beings should be separated into two sexes, and the more study we give to this subject and the more we recognize the benefits arising out of this separation, the more we are constrained to admire the wisdom of the Creator.

As this work is intended to deal only with one phase of this question, the mutual attraction of the sexes, we will confine ourselves to this subject, leaving aside the discussion of the numerous other advantages arising from this condition.

First, we must recognize that *nothing* remains stationary, that is, unchanged for all time; there is always movement and action which must be either forward or backward. We must either advance or degenerate. Looking back a few thousand years, we can demonstrate this fact for ourselves. Civilization was in its infancy, manners and customs were rude and rough. A few here and there stepped out of the beaten track and became leaders of a higher evolution. The race advanced by gradual steps, and not only the race, the earth itself from which it sprang. In studying even comparatively recent history, the mind of today is shocked at the actions which seemed quite right only a hundred years ago. In fact, even a single lifetime is sufficient to prove a wonderful advancement. The greatest advancement has occurred where the status of woman has been raised and her sphere enlarged, where the two sexes acknowledge their inherent equality and recognize in each other something more than mere physical machines. Each feels the influence of the other and recognizes it as necessary to his own comple-

tion; new and better impulses arise, resulting in higher thoughts and better actions.

The race of every planet really forms a unit; the average is the result of the collective whole. Individuals who have forged ahead of the mass and have seen a wider light, have a duty toward the whole, and owe them all the help they can give to assist their onward progress. All must advance together and each individual progress stimulates and helps others. It is the law that by helping others we also help ourselves. The greater the number of individuals who reach the stage where they recognize the real purpose of life and regulate their own lives accordingly, the greater will be the progress of humanity as a whole, and the most potent influence in bringing about this progress is the great power we know as Sex Force.

It is the definite stirring of this force which indicates approaching maturity and brings about the great change in the consciousness of the young male of which we spoke above. He himself hardly knows why the presence of a young girl affects him differently than ever before, why he is impelled to exercise a new care as to his attire and manners in her

presence, or whence his intuitive knowledge that this care is necessary if he would win her regard. Nor is this the case in the young of the human family only; we observe the same phenomenon throughout the animal kingdom; the male bird preens his plumage and sings his sweetest song; he delights in showing his physical strength, and the female will choose the one that excels. The males throng around the most attractive female, exerting every effort to win her. The result of such selection is a higher class of offspring, showing greater beauty, strength and endurance; in other words, illustrating the survival of the fittest. In the struggles incident to the maintenance of life and the selection of mates, the weak succumb, and seldom, if ever, propagate. This is the law of life, and rules all the kingdoms of nature.

A good woman will exert an elevating influence over the man who finds in her his ideal. The man, however, who has grown up without the training which will develop his best traits, is more likely to attract a companion corresponding to his own nature, and therefore without the qualifications to help and uplift. The appeal in this case is to the

lower side of his nature, and as a result he will waste the forces which should go to build up a strong manhood and will degenerate to a greater or less degree, corresponding to the measure of his waste. He wastes that vital force which is the very essence of manhood. No matter how fine his clothes, this person will not have the clear eye and straight-forward manner that will win the love and respect of a true woman. It is a deplorable fact that many boys ruin their whole lives before they are out of their teens, and parents do not sufficiently recognize the sacred duty not only of watching over and training their growing boys, but of themselves so living as to give them an example of right living, for the boy is constantly exposed to two opposing influences, good and evil; see that the good is made strong enough to oppose and overcome the evil.

If we wish to make a success of our lives we must follow the plan of our divine Creator as He intended, and the most important of the lessons we have to learn is that of the right control of the forces generated within. Up to the time of puberty these are utilized for the upbuilding and strengthening of our

bodies, but at that time a complete revolution takes place in the system. In order that this may result in the best good of the boy he should be carefully watched at this period and surrounded with helpful influences, important among which is innocent association with the opposite sex. He should be especially guarded against the forming of vicious habits, the "solitary sin," and should not be too much alone.

The first desire of the growing youth can not be called love, but is in reality a longing for sexual gratification which soon changes its object. This inner urge is the manifestation of the force which having accomplished most of its mission in the upbuilding of the body now seeks a new outlet for its creative energy. What is needed now is not suppression, but encouragement and instruction. Any influence that will make him more careful in his manner and personal habits, is a good one for him, and watchful parents will easily see when he begins to associate with young girls, or to devote himself exclusively to one. He will suddenly be careful to polish his shoes, clean his fingernails, give attention to collars and ties, things he never thought of before.

As a rule a father will be quicker to diagnose these symptoms for he has been a boy himself; to the mother he is still a child and the idea that he may be in love seems absurd to her.

Similar changes take place in the young girl who has not been unaware of the new improvement in her boy companion, the mutual attraction has begun and a new period in their lives started, analogous to that of the birds previously referred to. Like them the male seeks to impress, the female chooses. He who is the most attractive in her eyes will be the accepted one.

It cannot be denied that many troubles have arisen out of the association of the sexes but that is because the great Sex Force has not been understood, and its impulses blindly followed. Aware only of its impelling strength, the possibility of controlling it never occurs to the mind of youth and when mentioned is at first regarded as impossible. But, if troubles arise out of the ill-considered yielding to this great force, its intelligent control and direction develop the best qualities of heart and mind. It develops ambition and fires the youth with a longing to

achieve, to rise higher in the scale of being than his father was before him; thus, it advances civilization. He will defend the woman against all adversity and every attack until his last breath; while on the other hand, for the man whom she has chosen the woman will strain every nerve to create a home that will be the sweetest place on earth to him; she will suffer trials and deny herself pleasures for his sake, thinking it no hardship. Thus this great force, *rightly directed.* developes all that is best in heart and mind, arouses latent talents, and advances the cause of the race.

When the marriage is inharmonious, however, the magnetic battery is broken, and the vital forces are consequently wasted. In such a union constant disharmony prevails, and not only temper, but also the moral strength and physical health are affected, more or less seriously, corresponding to the degree of disharmony. Moreover, no one can measure the distress of mind suffered by both husband and wife when either one finds his marriage a mistake and his partner unworthy of his love, confidence and respect.

Especially is this the case where the mar-

riage was contracted for financial considerations only. All women love admiration and instinctively and naturally do all they can to enhance their natural charms. If they have money, this forms an additional bait and serves to balance any lack of personal attractiveness, but the man won by such considerations is too often a mere schemer who finds in her wealth the real attraction. The same is true in the opposite case where a man of wealth marries a woman for beauty, or some quality attractive to him, while she considers only his wealth. Such marriages are almost sure to prove unhappy. The marriage, however, which is the result of deep mutual attraction, continuing after the union as well as before, will confer happiness on both in spite of poverty.

This rapid resumé will show the various phases passed through in the development of this force, and its varying activities in the growing organism from childhood to puberty, when it finally assumes the direct creative form and is recognized as Sex Force. The gradual development of this form of its manifestation brings out new tendencies in the growing boy and girl which affect them with

all the greater force because not understood. In seeking to find its harmonious complement the attention of the youth flits from one to another, finding but a fleeting satisfaction until the One is found with whom he vibrates in harmony, upon whom he finally and firmly fixes his affections.

For these reasons it is never advisable for young men and women to marry the objects of their first budding affections. There is but one point of attraction; when this is worn off there is nothing to hold the individuals together. A more mature development in which mind and character are sufficiently active to find their own harmonious completion will in most cases make a very different choice, resulting in lasting happiness.

Another unfortunate union is that in which an old man, whose vital forces are fast failing, unites himself with a young girl who has attracted him by her fresh and youthful beauty. If she is poor and struggling he offers her sympathy and help, while she, with youthful inexperience, entertains romantic ideas of the good she can do with the wealth thus laid at her feet, and believes that her sincere intention will enable her to be all that

a good wife should. But the vital bond is lacking which alone can insure a happy union; inevitably there arises discontent, which ends in bitter disappointment, until life together becomes impossible.

THE MOST MAGNETIC AGE.

A man is most magnetic between the ages of twenty-five and forty, and a woman from twenty to thirty-five. The Sex Force is most vital between these periods, and if it were at this time carefully conserved instead of wasted, might be retained to old age; a union entered into under harmonious conditions would thus carry its vital magnetism and mutual happiness through many years until finally severed by death.

It is an unfortunate fact that marriage often ends the aspirations and ambitions that were aroused before the partner was won, when the lightest word of the young woman acted as a spur to action, a new incentive, to the youth who sought to win her. If she expressed admiration for the athlete, he forthwith began to practice athletic exercises; if she admired brains, he sought to enlarge his mentality by study; did she imply that she

feared to marry a man who occupied a subordinate position believing that the future would hold too hard a struggle for both, he applied his energy and husbanded his resources with the ultimate aim of establishing an independent business, however small, and so on indefinitely; but having won her, too often the man's ambition dies out. He feels sure of her, it is easier to go on in the accustomed rut, so he rests on his oars, and his good intentions come to nothing. Or, it may be that even before marriage his interest begins to flag, and instead of continuing his efforts, he begins to count the cost. This he should have done before entering into an engagement. Such a man will become careless of his manners and appearance and neglectful in his attentions.

A young woman who is wise will not disregard these important symptoms and will terminate an engagement which has taken on so unpromising an aspect. It is always better to be slow in coming to a decision in the first place, carefully weighing in her mind every circumstance and personal characteristic of her suitor before entering into an engagement, and it is well to remember that very

often the man who is somewhat slow in his wooing is really most sincere. He wants to be sure, both that the young woman is the right one for him, and that he can make her happy. The request on his part, the decision on hers, should both be the result of careful deliberation, and it should be remembered that while it is easy for even an apparently passionate love to turn into hate, it is next to impossible to transform hatred into love.

Be patient, young girl, and wait until you are sure of yourself before you give your answer, and when it is given, see that the man of your choice does not relax his efforts to advance your mutual interests, under the mistaken idea that, having won your consent, no further effort is necessary.

The ideal union, both during the engagement as well as after the marriage, is one of the beautiful manifestations of the great Universal Force; it is the foundation of a useful and happy life, finding its fruition in beautiful and healthy offspring. But the main purpose of Sex Force is not to propagate the race; it has a higher and nobler purpose; primarily intended to draw the sexes into closer communion with each other by

means of its subtle attraction, this communion is designed to develop the spiritual nature of man, and transform the individual into a higher and nobler being.

CHAPTER VI.

FUNDAMENTAL LAWS OF SEX ATTRACTION.

The universe is ruled by law, designed to facilitate in the best way, its welfare, and thus carry out the plan of its Creator. This law varies in accordance with the phase of life it is designed to guide and regulate, thus making many laws, some of which are constantly playing upon the individual from the moment of conception to that of death. It is at least a fair degree of knowledge of, and conformity to, these laws that enables man to achieve health, happiness and success. If, however, he runs counter to them, he cannot escape the penalty. For instance, the man who disregards the law of health must be content to suffer pain and disease, or else change his attitude and conform, and many men end their lives at less than the average age, instead of more, because they took more liberties with the law of health than their organism was fitted for.

Similarly, there are laws governing the use of sex force, which must be observed in order to produce the best results; and the better the general condition of the body, the quicker and more effective will be its action; and this is true in even greater degree when the mind is fixed on high and noble ideals, and when husband and wife have the same interests, creating harmony in the individual nature, as well as in the surrounding atmosphere.

The young woman who says: "I want a husband who will love me for myself alone," must herself take means to make this possible. She must remember that her "self" does not consist of a pretty face; that is a possession which quickly fades and the attraction that is based on beauty only, dies out with its fading. It is the qualities of heart and mind, the inner nature invisible to the eye, that make up the true self, and she who is loved for this self, will hold that love through life. It is this, therefore, that should be cultivated, so that the attraction exercised by outer beauty may be deepened into lasting love by the excellence of the inner nature, and many a woman of homely features but with a beau-

tiful "self," is sought and wooed when her more beautiful sister, who is, however, lacking in mind and heart, is left to fade unsought.

There is nothing that so saps the springs of life and unfits both men and women for the proper performance of their duty, as an ill-assorted and unhappy marriage. It therefore behooves all who contemplate entering this state, to make sure that the union is based on mutual fitness. Happiness in marriage depends on certain well defined laws, of which the first is Mutual Harmony of Nature. This may be determined as follows:

1. If two young people are strongly attracted, giving and receiving attention, but prior to any engagement, and this attraction for the other impels each one to strive to improve himself mentally, physically and ethically, it may be assumed that they are harmonious. If one seeks self-improvement and the other does not, they do not fit each other.

2. If this effort at advancement stops in either one after the engagement has taken place, they do not fit each other; the engagement should be broken.

3. If during the engagement, which should

last at least six months, either party shows a growing lack of interest in the advancement and pursuit of the other, finally dropping individual efforts completely, it shows a temperamental difference that will only increase with time. The marriage would be unhappy for there is no mutual interest; it should therefore not be entered into.

Never marry where love is absent, and because you think you have found a prize, believing that love will develop after marriage; it will not, and a marriage under such conditions is sure to prove disastrous.

The attraction between male and female has always been recognized. In the following pages we will endeavor to show that a definite purpose underlies this mutual attraction, apart from procreation; a more satisfying hypothesis than the old belief offers, giving a more reasonable interpretation of all sexual phenomena. There is a distinct "Law of Sexual Attraction," never before recognized, which, as this is a study of human relations, will now be taken up.

Every one has a clearly defined and individual taste with reference to the other sex, but the law of attraction expresses itself in

ways that produce a certain similarity between individuals otherwise widely differing; thus, if we compare the pictures of women who have been loved by famous men we will find not only that they strongly resemble each other, but are much alike in many other ways. The same thing may be observed in every walk of life; the woman a man loves in maturity is very apt to resemble, in his mind, the sweetheart of his youth; and we often remark that certain men are attracted by a particular type of woman. Darwin, in his "Descent of Man" gives many instances of this individuality in sexual taste, among animals.

Sexual attraction is usually reciprocal. Where this is not so, it will generally be found that the exception is caused by some influence which interfered with and modified the natural taste.

The common saying that certain persons are "well suited to each other" is proof of the general, though perhaps unconscious, recognition of the fact that the personal peculiarities of the male have to harmonize with those of the female in order to produce a harmonious marriage. Two women who may appear very much alike will attract two very

different types of men; one could not be substituted for the other without causing disharmony in the marriage.

A young woman may receive the attentions of a number of men, none of which will make more than a passing impression on her fancy; then she meets one who at once seems to her desirable above all others, and it is him that she chooses; he possesses nothing in face, form or mind that distinguishes him above the others, what, then, is the attraction? It seems clear that, to use a much abused term, every type has its sexual affinity, and that they are drawn together under the operation of a definite law. What we wish to know is, what is this law, and how does it operate? We are told that "Like poles repel, unlike attract." This, no doubt, is, generally speaking, true, but there are exceptions.

One of the laws governing sexual affinity is as follows:

The "perfect whole" of the human family would have in equally balanced proportions the qualities that belong to both sexes. For the purposes of this work we will call these qualities "male-ness" and "female-ness" as

they are the essential qualities which distinguish the sexes from each other. We all know the masculine woman; she possesses a predominance of "male-ness" in her general makeup, while the effeminate man has a preponderance of the feminine principle, or "female-ness." If a man possesses sixty per cent of maleness and forty per cent of female-ness, he should form a union with a woman who had sixty per cent of female-ness and forty per cent of male-ness, thus making up a perfect proportion between them, completing each other. This is the principle to be observed in any union, that the proportion of qualities in one, whatever its percentage, be balanced by corresponding proportions in the other.

Another factor in determining mutual fitness is found in racial affinity, and it will be found that the attraction is usually strongest between persons of the same nationality. Two persons of different race will not often be sexually attracted to each other. This is undoubtedly due to the law which governs the preservation of distinct types, a law as yet but little understood, but which offers a fruitful field for study.

When a union takes place between two individuals who are not adapted to each other, they will possibly live together until the natural complement of either appears, and then the inevitable law of nature asserts itself and the makeshift union is likely to be broken. We are not attempting to justify divorce, but only explaining it.

There is a natural law of sexual attraction that is not dissimilar to other natural laws: this law shows that there may be innumerable gradations of sexuality, consequently, there must be selections better adapted to each other than others. One important factor in the situation is the change of sexual taste with advancing years.

The children of marriages in which the parents had not "fitted" each other well, that is, in which the percentage of qualities was not harmoniously balanced, have been observed to lack in vigor, and to be themselves less fertile. On the other hand, "love children," which are the result of a perfectly harmonious union, are, not only sometimes but in a majority of cases, finer, stronger, and more vigorous mentally as well as physically. This explains why children of great wealth,

in which the marriages are usually arranged for reasons of finance rather than love, are so often lacking in the finer qualities of manhood and womanhood. On purely hygienic grounds, mercenary marriages, or marriages of convenience, should be discouraged by all interested in the betterment of the race. The law is no respecter of position, and its operation is responsible for the frequent degeneracy of the children of wealthy parents who marry for other reasons than love.

As Darwin and others have established fairly well, persons who are closely related, and those whose characteristics differ widely, have very little sexual attraction for each other, and if, through pressure of circumstances, a marriage does take place between such persons, the progeny will almost invariably die at an early age, or if they survive will be in feeble health through life, and practically infertile; while the offspring of parents who possessed real sexual attraction for each other are not only stronger, but succeed best in every way. This is a rule which is universal in its operation.

CHAPTER VII.

REAL CONTINENCE—ITS VALUE.

In the following pages the word "continence" will be used in the sense of voluntary and entire abstinence from sexual indulgence in any way. This abstinence must be voluntary, for it must be understood that *continence* is quite different from *impotence*. An impotent man refrains from indulgence only because he is physically incapable of obtaining gratification, a continent man refrains because he wishes to. The action of the former is not due to any voluntary exercise of the will, that of the latter is by this exercise, a matter of his own choice.

There is no compromise possible; a man is either continent, or he is not. Nor is it an easy matter, even for a young and vigorous man, but will cost many a hard struggle to overcome inherited tendencies, many a struggle to win the victory. "The first use a man makes of every power and talent given him is a bad use." It is a law of our humanity that

a man must know both good and evil; he must know the good through the evil. There never was a principle but what triumphed through much evil; no man ever progressed to greatness and goodness but through great mistakes.

For many, continence would prove a trial, without doubt, and a hard one, but everything that is worth having is worth working for. No man should yield to temptation without a struggle. To the young man whose early education has been properly directed and whose mind has not been debased by vile pictures and lewd thoughts, continence may prove easier than expected and be maintained without too great an effort, and every year of voluntary chastity renders the task easier by mere force of habit.

The claim is made by some that continence produces a state of irritability in them, but as a matter of fact, continent persons are conspicuously free from irritability. "It is a matter of everyday practice to hear patients complain that a state of continence after a certain time produces a most irritable condition of the nervous system, so that the individual is unable to settle his mind on anything

—study becomes impossible; the student can not sit still; sedentary occupations are unbearable, and sexual ideas intrude perpetually on the patient's thoughts. When this complaint is made there is no doubt as to what confession is coming next—a complaint that at once explains the symptoms. Of course, in such cases the self-prescribed remedy has been most effective, and sexual intercourse has enabled the student to recommence his labors, the poet his verses, and the jaded imagination of the painter its fervor and brilliancy, while the writer who for days has not been able to construct two phrases that he considered readable, has found himself, after relief of the seminal vessels, in a condition to dictate his best performances. Of course, with such men continence is sure to induce the state of irritability; still, no such symptoms, however feelingly described, should ever induce a medical man even to seem to sanction his patient's continuing the fatal remedy which is producing the disease."

"In all solemn earnestness I protest against such false treatment. It is better to live a continent life. The strictly continent suffer little or none of this irritability; but

the incontinent, as soon as seminal plethora occurs, are sure to suffer in one or other of the ways above spoken of; but if effective, as such persons allege, their nostrum requires repetition as often as the inconvenience returns. On the other hand, attention to diet, aperient medicine (if necessary), gymnastic exercise and self-control will most effectually relieve the symptoms; and precautions mentioned elsewhere will prevent a repetition of the seminal plethora which is the cause of the irritability.

"The real remedy for sexual distress is to remain continent, using all the hygienic aids in our power—not to be incontinent and try to cure incontinence afterward.

"Not the least of the difficulties in the way of maintaining continence, especially in the cases of those who have not always maintained it, is the fear that if the organs are not regularly exercised they will become atrophied, or that in some way impotence may be the result of chastity. This is the reason, men say, why they commit fornication. There is not a greater error than this. As well say that it is necessary to eat or walk all day lest the muscles become absorbed. There is no

physiological truth in this want of exercise of the sexual organs. In the first place, I may state that I have never seen a single instance of atrophy of the generative organs from this cause. I have witnessed, it is true, the complaint alluded to, but under what circumstances does it occur? It arises in all instances from the exactly opposite cause—abuse. Then the organ ceases to act and hence arises atrophy. Physiologically considered, it is impossible, as I have stated above, that the sex-passion should be annihilated in well formed adults. The function goes on in the organ always from puberty to old age. Semen is secreted sometimes slowly, sometimes quickly, and, very frequently, under the influence of the will. We shall presently see that, when the seminal vessels are full, emission at night is not infrequent. This will suffice to show that the testes are fully equal to their work when called upon. No continent man need be deterred by this apocryphal fear of atrophy of the testes from living a chaste life. It is a device of the unchaste, a lame excuse for their own incontinence, unfounded on any physiological law. The testes will take care that their action is not interfered with."

"The first requisite is that power of the mind over outer circumstances which we call 'a strong will.' Without this resolute grasp of the intellect and moral nature to direct, control and thoroughly master all the animal instincts, a man's life is but an aimless, rudderless drifting, at the mercy of every passion or breeze of inclination, toward tolerably certain shipwreck."

"It is a solemn truth that the sovereignty of the will, or, in other words, of the man over himself and his outward circumstances, is a matter of habit. Every victory strengthens the victor. With one, long years of courageous self-control have made it apparently impossible for him to ever yield. The whole force of his character, braced and multiplied by the exercise of a lifetime, drives him with unwavering energy along his chosen course of purity. The very word we have used—continence—admirably expresses the firm and watchful hold with which his braced and disciplined will grasps and guides all the circumstances and influences of his life.

"But more than this, the steady discipline of the will has a direct physical effect on the body. The man who can command even his

thoughts will have an easier task in keeping continent than he who cannot. The man who, when physical temptations assail him, can determinedly apply his mind to other subjects and employ the whole force of his being in turning away, as it were, from the danger, has a power over the body itself which will make his victory ten fold easier than his who, unable to check bodily excitement, though determined not to yield, must endure in the conflict the full extremity of sexual misery. In accordance with the same law, a steady avoidance of all impure thought, an aversion, so to speak, of the will from sexual subjects—will spare the young man much of the distress of temptation arising from the abnormal excitement of the reproductive system induced by the mind's dwelling much on such subjects."

If this argument is true with regard to the unmarried we will have to admit that sexual indulgence within the wedded state is only a habit, since the only difference is, that in the case of the unmarried the connection has not been legalized by the reciting of a few words by a preacher. The *mental state* of the parties only has been affected, so that

the married man, who has had the required formula pronounced, feeling that he is violating no law by satisfying his passion, will not suffer mentally as does the unmarried man who is conscious of indulging illicitly; but apart from this mental impression, there is no difference whatever between the married and the unmarried, so far as the physical act and its consequences are concerned, nor does any reason exist why that which is objectionable in the one case, should be permissible in the other.

Observing the condition of men and women living in wedlock, the indulgence of the sexual appetite can by no means be regarded as an expression of love. Men have never been taught to control their passion, and as a result of this ignorance most women are slaves to their husband's desire.

"It is a mistake to suppose that the kindness, the kiss and the loving embrace of the wife are, in general, the expression of sexual desire. The following was the exclamation to me of a most refined and cultivated lady, the mother of five children, and who dearly loved her husband: 'How often we wives would caress our husbands if we did not know

the inevitable consequences!' I know that I am right as to the womanly nature, and I know that if men generally thus believed, there would be less licentiousness, purer and happier wedded life and healthier women; for how many women are rendered miserable, both morally and physically, by the sexual excesses and brutalities of husbands!"

The eminent Dr. Acton says: "I have taken pains to obtain and compare abundant evidence on this subject and the result of my inquiries I may briefly epitomize as follows: I should say that the majority of women, happily for them, are not very much troubled with sexual feeling of any kind. What men are habitually, women are only exceptionally. I admit, of course, the existence of sexual excitement, terminating even in nymphomania, a form of insanity that those accustomed to visit lunatic asylums must be fully conversant with; but, with these sad exceptions, there can be no doubt that sexual feeling in the female is, in the majority of cases, in abeyance, and that it requires positive and considerable excitement to be roused at all; and even if roused, which in many cases it can

never be, is very moderate compared with that of the male.

"There are many females who never feel any excitement whatever. Others, again, immediately after each period, do become, to a limited degree, capable of experiencing it; but the capacity is only temporary, and will cease entirely until the next menstrual period. The best mothers, wives and managers of households know little or nothing of the pleasures of sexual indulgence. Love of home, of children, of domestic duties, are the only passions they feel. As a general rule, a modest woman seldom desires any sexual gratification for herself. She submits to her husband, but only to please him; and but for the desire of maternity, would far rather be relieved from his attention."

Prof. T. Parvin, M. D., of Jefferson Medical College, Philadelphia, said in an address: "In woman, love throbs in every pulse, thrills in every nerve and fiber of her being; her life is love. She gives herself to the one she truly loves. If you find out the history of poor seduced girls, those who, as is so commonly said, 'loved not wisely, but too well,' you will find that in almost all cases they yield to the

seducer in no paroxysm of sexual passion, but because they loved and trusted with their whole hearts; they fell because they sought not their own, but the gratification of another. I do not believe one bride in a hundred of delicate, educated, sensitive women accepts matrimony from any desire of sexual gratification. When she thinks of this at all, it is with shrinking, rather than with desire. Happy that union in which the husband understands the womanly nature.

"On the other hand, how many women are made wretched by the husband who thinks the highest marriage is copulation, and that his wife ought to be equally amorous with himself."

The plea for indulgence on the ground that it is an expression of affection has nothing to support it. On the contrary, by insisting on the indulgence of his passion the man forces upon the woman the burden of maternity, often undesired, with all its accompanying discomforts and dangers, culminating frequently in severe illness, even death. If she survives it is often to endure much pain through a lingering recovery before returning health enables her once more to resume

the normal duties of her life; even then it is she who has to assume the burden of care for the child. And yet, should she venture the slightest remonstrance she is accused of being "selfish."

The woman who has been forced to become a mother against her will is more than likely to impress upon her child the feeling of rebellion with which her own heart is filled during the period preceding his birth, thus influencing his character in a way that will affect his whole future happiness and success.

It is a strange delusion that marriage removes every restriction and makes allowable and moral that which out of marriage is immoral. This is not formulated on reason; why should a wedding ceremony so change the physical organism that sexual indulgence becomes necessary for the maintenance of health when it was not before?

It would seem logical to suppose that if indulgence in sense pleasures were not moral before marriage, it would not be after, and that it is not made so by the mere going through with a ceremony.

It has been argued by some objectors to marital continence that it would produce cold-

ness between husband and wife, and that the happiness of the home would suffer without this demonstration of affection, but is this so? Was it the case during the period of courtship? Not at all; though the wooer did not hesitate to show his feelings and express his love, if he was a true man he did not even for a moment entertain the thought of intruding upon her sacred ground. Her honor was sacred to him and he guarded it as his own, even against himself. The gratification of his pleasure was not even considered.

If this feeling could be carried out in the marriage relation it would be the most powerful influence in existence in securing the peace of the home and the happiness of the marriage. It would form the basis of a true and deep affection between husband and wife that would last through life, whereas, under present conditions, both are being cheated out of real happiness, and by their own act. Women are often afraid to caress their husbands, knowing that to do so will lead to a demand which may force them into motherhood when they are not ready for it. For this reason they simulate a coldness which they do not feel, while, if they were sure that the

dreaded demand would not follow, they would be happy to demonstrate their affection. Love is the greatest thing in the world to a woman; she loves to love and to be loved, but this does not necessarily mean sexual gratification with her; in fact, most women have comparatively little sexual passion. If they could clasp in their arms and caress their husbands as they do their children, without danger of creating a sex desire thereby, it would give them joy thus to express their affection. In a marriage in which continence was practiced, husband and wife would remain lovers through life, and the happiness of the home be greatly enhanced.

What one of our leading educators has to say:

"I am confident that the alleged necessity for seminal discharge is a figment of a morbid imagination, and has its basis in a perversion of the instinctive desire for offspring which is divinely implanted and holy. I cannot conceive that the Creator would implant in the constitution of man a demand that must be satisfied at the expense of marital happiness in many cases, regardless of physical health and even the life of the woman, and insuring

a wasted heritage to the chance offspring which would result. Nor do I believe that the evil results are all visited on the mother and offspring. I believe that every purposeless or merely sensual union is a waste of vital energy that might be so much reserve force for the legitimate demands upon one's physical resources.

"Let the mind be convinced that the highest satisfaction will be found in continence, and the lower order of gratification will assist in the observance of the law. What is meant here is that all desire is of mental origin, and when continence is fully believed in, kisses and endearments will fully satisfy the sex nature."

The wife who can lie enfolded in the strong arms of her husband, return his caresses and express her natural affection without arousing his sexual organs is indeed a fortunate woman. That is the only real man who is master of himself and not a slave to his passions. He is the man who attracts love and inspires confidence because he retains his personal magnetism, but if he wastes his vital forces through the sex fluids, he loses his power of attraction.

Those that are not sufficiently advanced to believe in the possibility of marital continence —and who firmly believe the sex union to be a true expression of love—will probably wish to know to what extent this may be practiced without detriment. We will let Dr. Lyman B. Sperry answer:

"It is true that moderate sexual activity tends, temporarily, at least, to increase and intensify the sexual impulses and energies; but such exaltation of sexuality is not evidence of increased general healthfulness and efficiency. If the usual physiological expression of sexuality be held in check, its energies (which most easily, it is true, seek expression in sexual lines) are transferred to the other departments, to which they contribute largely to the life and power of each, and add materially to the general vigor. The force becomes creative, or productive, in other lines. In other words, sexuality, if it be denied natural reproductive expression, and also be kept from artificial excitation, seems to develop a sort of dynamic force or energy, which the nutritive, the motor and the relational departments can use to their individual and collective advantage.

"On the other hand, those who unnaturally or excessively expend along sexual lines what may seem to them to be exclusively sexual energy, available only for sexual expression, thereby deprive the system at large of what might have become general stimulation and vitality. Indeed, the sexual department of a continent adult seems to be a sort of storage battery of vitality, a veritable reservoir for surplus energy. This energy, which seems so like a tremendous dynamic force, may be expended just as each individual shall elect; it may be wasted in lustful and abnormal sensuality, or it may be used partly for the legitimate purposes of reproduction, and the remainder in lustful practices; or it may be expended in exalting and intensifying the nutritive, the muscular and the mental life. This remarkable fact is of great practical importance."

Health and strength are certainly not increased by indulgence. Remember always that the sex organs are for generative purposes; the seed retained in the body will be reabsorbed and will wonderfully increase your vitality and strengthen both body and mind.

This is not merely an opinion; we can see the practical working of this rule in, for example, a pure young woman. She greets the dawn of her wedding day with bright eyes and cheeks of rose; health and happiness are expressed in her every movement. Observe the same young woman a few years after her marriage, sometimes even a few months. What a change, in most cases. The rose has left her cheeks, her eyes have lost their lustre; she does not move with the buoyant lightness of her girlhood. If you remark that she does not look well and ask the cause, she will probably say: "Oh, I have not been well for some time, the doctor says I need a complete rest." But, while he has thus told her the truth, so far as it goes, he has not told her what she needs rest from!

Now, what is the cause for this loss of health and vigor? Most young married women go through similar experiences; it cannot therefore be regarded as a mere casual illness, peculiar to the individual. It points to something wrong in the habits of marriage which is common to all and affects the well-being of the parties to it. If we obey kind nature's laws, we do not become ill; it is only

when we disobey that she imposes a penalty. Ignorance of these laws does not excuse us, it is our duty to study and familiarize ourselves with them if we wish to be happy and useful. Long and careful observation have taught us that the unaccustomed license of the new life is responsible for the failing health of so many young brides, and of their husbands as well, although not, perhaps, in the same degree.

This being so, these habits should be changed. It matters not that they are universally regarded as natural, and have the sanction of time and usage amongst all races; if we find them harmful, we should change our practice. No sane person should wilfully do that which they know will impair their health; to do so would be the height of folly.

Few persons realize the dangers incident to, and the sufferings that follow, indulgence of the sexual appetite. A well known authority says:

"The convulsive paroxysms attending venereal indulgence are connected with the most intense excitement and cause the most powerful agitation to the whole system that it is ever subjected to. The brain, stomach

heart, lungs, liver and other organs feel it sweeping over them with the tremendous violence of a tornado. The powerfully excited and convulsed heart drives the blood in dreadful congestion to the principal viscera, producing oppressive irritation, inflammation and sometimes disorganization, and the violent paroxysm is generally succeeded by great exhaustion, relaxation, lassitude and even prostration."

It is really appalling to one who has studied these conditions closely to witness the degradation and pain into which what might otherwise be a noble manhood is plunged through ignorance of the fundamental laws of nature, and a calm acceptance of established conditions regardless of their real nature and effect, just because they have been established by immemorial usage. These actions are *not* necessary to life and the maintenance of health. Those who know the law, as a rule, keep silence, because, they say, the masses are not capable of taking a higher teaching. But how are they to become ready except through training and instruction? And how can this be given if they who know keep silence. If qualified teachers withhold instruction from

those who sadly need it, the blame for the miseries that arise from ignorance lies at the door of these teachers. So long as the great mass of men injure themselves by their unwise actions, the world can not move forward nor its humanity rise to a higher level; and never was a better time, for never was knowledge more needed, than now. The fact that men inherit racial passions that are well nigh uncontrollable, makes it all the more important that they shall be taught the possibility of control, and shown the method by which they may develop it, *today.*

The opinion is very general that the primary use of the organs of generation is for the purpose of procreation; this, however, is an error. Their principal use is to generate that creative fluid, which, truly contains the seed of future generations, but which is primarily designed to enrich our whole being, increasing our physical powers, enlarging and broadening the mind, and the purpose of procreation is secondary to this; and no one should think of allowing this precious seed to escape from their body except at such times as husband and wife both mutually desire offspring; then they should make careful

preparation for this event, ensuring so far as possible, such conditions as will promise health and vigor, both to parents as well as the desired child.

It may be briefly stated that sexual union should take place only when there is a desire for a child and then it should occur only when there is complete unity of desire and should be so conducted as to express gentleness and delicacy. Sexual union should never be indulged in when either, or both, are fatigued in mind or body, as at the close of a hard day's work—better after a night of rest; never when either is actually ill, or even ailing; never when under strong emotion, such as anger, grief, or even excessive joy; never during pregnancy or lactation; never when conception would be unwelcome, for there is no moral absolute preventive except continence. Even during the so-called "sterile week" there is no absolute safety. Never as the consummation of "making up" after a disagreement, for the unhappy feelings have made their undesirable impress on the organism and the child conceived at the time could not have the most favorable heritage.

Medical authorities, mostly of a more ignor-

ant age though they have not yet entirely died out, are responsible for much of this criminal waste of seed; they have reiterated again and again the fallacy that sexual relationship is necessary for the maintenance of health, and that when an overflow occurs, perhaps during a dream, it was but nature's method of relieving the overcharged vessels. Let us see whether nature pursues this method in the case of animals, as she undoubtedly would if this were really a universal law; but here we find no such waste except in isolated instances in which unfavorable conditions have united to produce a degeneration in the animal, so that seminal waste among animals is a rare exception; whereas in man, with all his "higher" powers, and notwithstanding his mental development, such waste is unhappily the rule, arising out of his mistaken conviction that sexual passion is a law of nature, and therefore cannot be controlled. This is nonsense; he can control it if he will.

The view now entertained by the most advanced medical authorities of the benefits of continence does not have to be accepted on the word of any of them, however high his standing. It is a matter capable of individual

proof. Put this teaching into practice for a reasonable time and convince yourself; the results will not be slow in appearing; and it is equally a mistake to believe that emissions during the dream state cannot be controlled. The firm resolve not to encourage or indulge in sex passion makes its impress on the mind, and the condition of the mind largely determines the nature of your dreams. Thousands of seed germs are produced every year by men and women, in many cases uniting to produce a new being, but which, if retained in the body would enrich its powers and renew its vital energy.

The conservation of this energy is no longer to be regarded as impossible or dangerous, but the contrary is true, and our leading authorities tell us that the effect of continence in increasing the strength and vigor of man is quite as marked as it has been observed to be among animals. And why should not this be so, with man's higher powers, and his understanding of his physical, mental and moral nature? Step by step, science advances from the study of the outer man to the deeper comprehension of his inner parts and their purposes, and the fact has been definitely estab-

lished that the richest constituents of the blood are used in distilling the semen. It is comprehensible, therefore, that the waste of this rich material must necessarily impair the body, while its retention *must* enrich it. It not only increases strength, but beautifies the face, renders the voice soft and melodious, invigorates the mind, strengthens the memory, in fact, the good accomplished thereby can hardly be overestimated.

Dr. Nichols states: "It is a medical—a physiological—fact, that the best blood in the body goes to form the elements of reproduction in both sexes. In a pure and orderly life this matter is reabsorbed. It goes back into the circulation ready to form the finest brain, nerve and muscular tissue. This life of man, carried back and diffused through the system, makes him manly, strong, brave, heroic * * * The suspension of the use of the generative organs is attended with a notable increase of bodily and mental vigor and spiritual life."

CHAPTER VIII.

SEXUAL STARVATION.

Men and women are attracted towards each other by physical magnetism, and it is very generally believed that this magnetism finds its outlet by means of the sexual system, and that, but for this means of relief, the individual would suffer from sexual starvation; but the truth is that sex resides in every atom of the body, and not only in the reproductive organs. When the sex nature matures, the entire body changes; its organs enlarge and mature, the form rounds out and its angles disappear, the growth of hair increases and the voice changes; the change goes beyond the physical for new emotions and ambitions are awakened. In fact, the maturing of the sex organs marks a change in the whole man, physical, mental and spiritual.

If it were thoroughly recognized that the personal magnetism of male and female, the positive and negative, are freely and help-

fully exchanged whenever men and women mingle in pleasant social intercourse, and that the actual sexual contact is not required for this purpose but should be permitted for creative purposes only, the social conditions of today would be revolutionized, and the "social evil" disappear.

As to when this creative union should be allowed to take place, considering that the woman has to bear all the discomfort attached to gestation as well as the pangs of maternity, it is only fair that she should have the privilege of deciding whether she is ready to assume this responsibility. Nor should any woman be forced into an unwilling motherhood merely to gratify a husband's inordinate desire. She should be able to make full and careful preparation for this important office, both mentally and physically, so that the new entity may be provided with a strong and healthy body, and surrounded with peaceful and contented influences both before his entry into the physical world, as well as during the period of his infancy and growth afterward. This is what every infant born into the world has a right to demand, and in this way only can we develop the race to a

superior standard than the present. It is therefore of importance that man's ideas of the marital relation shall be radically changed, and that self control shall take the place of self gratification, in order that the peace and happiness of the brooding mother be assured, and thereby the strength, beauty and mental superiority of her offspring.

CHAPTER IX.

THE EDUCATION OF THE SEX INSTINCT.

The future relations between men and women are destined to undergo a wonderful change in which the regulation of the sex function will have a prominent share. The position of woman in the social scale is already changing and she is rapidly assuming equal civic responsibilities with man. There is no doubt that her influence in public affairs will tend to establish a higher standard of morality, and thus exert a powerful influence on the acts of individuals. That this will result in a decided modification of the sex instinct there can be no doubt and moderation will take the place of the immoderate sex fever that at present is undermining the vigor of the race. Furthermore, with civic equality for the sexes there will come an equal standard of behavior for them and women will naturally expect of the men they consent to marry as much purity of life and

character as men now expect of the women they wish to take to wife. "A new sexual morality is on the eve of being born, a morality which must endow human beings with more dignity and greater moral beauty."

There is no grander sight imaginable than children who are morally and physically healthy. Why don't we teach to our children the beauty and importance of chastity? No education can be of greater value to our boys than that which insures masculine chastity. Elevate the moral qualities of the sexes and purify the sex instincts, and men and women will once more be capable of a true and real love, where now they are merely the playthings of an uncontrollable but transient passion.

One of our great psychologists speaks as follows: "One of the essential differences between the love of man and the love of woman lies in the fact that man's love goes from the soul to the senses, while woman's love pursues the opposite course. By leveling this difference, the love of the future will bring the two sexes nearer. After all, it is solely the fruit of regrettable omissions in the education of man. When, in his turn, his

love will find in the soul its starting point and support, passion will become divine and will more easily result in perfect happiness. A certain change of physiological features will follow and accompany this evolution. Beauty will express itself differently and love will gain the stability and the pride of purified and ennobled souls."

The morality of man is reflected in woman's beauty. The more chaste the man, the more elevated is the woman. The man's ideal woman is constantly rising, there's no doubt. If you have any doubt, read a little of woman's past history. Compare the apologists of former times with the woman of today; do you think the present developed man would admire her? Not unless he was deaf, dumb and blind.

The woman of today must possess more than a pretty face and a good figure to make a lasting impression on a true man. She must possess the qualities of soul which not only attract but hold. These are lasting qualities and impart a charm which never fades. "A beautiful soul is expressed in a beautiful face;" thus the soul is the guardian angel of real beauty.

Psychologists tell us that the cause of unhappy marriages is lack of harmony, and that "the happiness and the perfect evolution of the two sexes depend exclusively upon harmony." There cannot be perfect harmony when one dominates, therefore the domination of one over the other is bad for both.

The happiness of both sexes depends on the harmonious development of their aptitudes, tendencies, capacities and aspirations. Neither servitude or domination may prevail. As man and woman are both incomplete manifestations of a perfect whole they should both be regarded as of equal worth. Under natural law they have the same rights, they should have the same rights under man-made laws.

CHAPTER X.

CREATIVE GENIUS HAS NO PRONOUNCED SEX.

Man has always worshipped woman for her distinctively feminine qualities, but has been slow to acknowledge her possession of those that seemed to encroach upon his own field, priding himself upon his "superiority" in intellectual fields. Whenever a woman was found to possess an order of mind capable of logical reasoning, she was said to be "masculine" and regarded by men as abnormal.

The pages of history, however, show the names of many women who were prominent in the world's affairs, from early ages up to the present. There have been women philosophers and teachers, scientists and inventors, while today we can find women in practically every occupation followed by men. In spite of all this, there is still a large percentage of men who regard her as inferior, and the answers they give when asked the reason for

this attitude are nothing less than childish in spite of their vaunted "logical mind." Nor are all of these men persons of a low order of intellect; the following excerpts will illustrate the views on this subject of men of otherwise superior standing:

"Nothing is defined, nothing is positive amid the gilded mists of feminine fancy." Daniel Storm.

"When it becomes necessary to act with reflection or knowledge, men will possess a formidable superiority over her." Girardeau.

"An incomplete man," woman's detractors claim.

Moliere tells us, it is enough for them "to love, to pray to God, and to spin."

Montaigne, who did so much to dispel many of the prejudices of his time, "begins to fear when he sees women interested in the law, logic, rhetoric, and other similar 'drugs,' so futile, and so useless to their needs."

Voltaire, whom Mme. de Chatelet helped to understand Newton, says, they are incapable of invention. Proudhon avers: "Women could not even invent their distaff." "Her poor little soul," he tells us, "can neither

rival man's, nor follow it," and if she is placed on an equality with us, it will be necessary "to return to us our strength and useless intelligence."

Lamennais claims that even the greatest of women "rarely attains the height of a man of mediocre capacity."

Men of all nations tenaciously cling to these wornout and unjust opinions, many even holding that she is unable to imitate man intelligently. They are the opinions of primitive ages when man's brute strength gave him an advantage over woman; a day when physical prowess formed his only measure and test of superiority; and this false opinion has been so ingrained in the consciousness of the male that he finds it difficult to change, even with a broader viewpoint and an otherwise more enlightened mind, and in spite of the fact that she is found in all the profession she has chosen as the field of her himself is active. Woman physicians, dentists, lawyers; woman painters and sculptors, authors and poets, engineers and inventors, preachers and philosophers, adorning every profession she has chosen as the field of her activity. And not in the professions only do

we find her but among the artisans as well, those who labor with hand as well as brain; there are woman watchmakers and jewelers, woman managers and designers, woman architects and astronomers, woman chemists, aviators, even smiths, both silver and blacksmiths; in fact, it is hardly possible to name an occupation in which woman can not be found, doing her work well.

This advancement has been made in the face of every disadvantage, against almost unconquerable prejudices, in spite of a delicate physical structure; it is not a transitory achievement, but the position so hardly won will be permanently held. The laws of progression forbid any falling back for nature moves forward only, and pushes all things forward and upward. Woman has furnished abundant proof that her place is by the side of man, not behind him, bearing his burdens. And a new world of happiness and progression will open to him when he recognizes that she is his helper and companion, not merely an inferior animal to be noticed and caressed at his pleasure or desire.

The equal intellectual potentialities of the two sexes must be recognized if man wishes

to rise to his best. The rights of woman can no longer be ignored; she must be judged fairly by man. It would take many volumes to record the debt which civilization owes her, or enumerate the inventions she has made.

Man's whole life has been transformed by woman. She has helped human progress in every direction. By studying the works of Losch, Codrington, Naitz, G. Richard, Ratzel and others it will be seen how she has assisted in civilizing man—really snatching him from barbarism and starting him on the onward path of progress. It was by following the work inaugurated by her, and using the inventions and discoveries of her genius that man was eventually able to conquer the hostile forces of nature.

Woman is in every sense the equal of man. She does not have to imitate him for she is gifted with originality to at least an equal degree with him. It is not suggested that the man shall follow the woman, nor the woman the man, but both will proceed jointly together until they reach perfection.

CHAPTER XI.

THE COMING MARRIAGE.

Marriage has suffered much abuse; it needs to be entirely transformed to keep pace with the general advancement of the world around us. Men and women are no longer the same as in past ages and their most important institution must be adjusted to their present and coming advancement. But, while marriage as it now stands is by no means ideal, it does little good to stand by and rail at it, meantime doing nothing to correct it. Instead, every effort should be made by every sincere and earnest person to purify and perfect it to the extent of his ability, making it the true expression of a faithful love.

THE HAPPY DAYS OF COURTSHIP.

From the moment in which two persons first find their interest fixed upon each other they are drawn together by sex force. This

force has exerted its potent magnetism between men and women ever since the human race emerged from the animal stage of existence. This force, so widely varying in its manifestations, is called "love," a name which will answer as well as any other.

This force, or love element, never appears in a life which has not the possibility of developing into manhood or womanhood. If by any means this development is prevented or checked in a given case, nothing remains but the animal interests. Therefore we call it Sex Force.

The study of Nature and her mysterious workings has given rise to many theories as to the sex attraction, its cause and purpose. Many hold that it is the expression of a higher love based on something nobler than the sex instinct, while others declare that it is but a natural instinct, nature's scheme to perpetuate the race. It is an interesting question to debate; every one recognizes the existence of this attraction between the sexes, but is it really that great thing we call "love" and will it endure? or is it simply a means of ensuring the union of the sexes, in other words, of propagation? The question has been de-

bated from time immemorial, and is no nearer solution now than it was a thousand years ago, or ten thousand. It has been unanimously agreed that "There is a charm that nature throws about two persons when they first begin to take an interest in each other, and this charm is not surpassed or equaled by any other pleasure in human life." This is a proven fact; but it is also a fact that ninety-nine out of every hundred think after they have been married a few years, that they have been sadly fooled. "That was the one time in my life when I was a fool" is often heard.

In choosing a life partner every effort should be made to choose one with temperamental fitness. It is unfortunate when a man, with all the attributes of a noble manhood, is still so ignorant of the facts taught here that he will rashly choose a woman in every way unsuited to him, or when a superior woman mates with a man unworthy of her. Like should attract like, and will, if judgment and discretion are used. It is "Haste that makes waste" in love and marriage.

The impulses of nature are constantly urg-

ing the individual to action. This inner urge, while inciting the man of judgment to prompt and efficient action may easily prove a trap for the unwary who follow the impulse of the moment without subjecting it to the scrutiny of reason or the curb of control. Physical charm is a potent factor in the life and actions of early manhood and womanhood when experience has not yet ripened the judgment, and when this charm is given way to without question the mental view is blinded and the power of judgment impaired. Remember, youth and maiden, that while love is sweet, and you were given hearts that respond to its call, you were also given brains to enable you to examine your way and follow a safe course in life. A little passing sweetness is too dearly bought at the price of a life of misery to follow. A pure, sweet and true love, based on mutual fitness brings out all that is finest and best in the character, as, for instance, exemplified in that Judge of a State Supreme Court, who met and loved a sweet woman, and thenceforward could only see the bright, sweet and human side of the cases brought before him; no doubt he did more good from that point of view than by

holding the coldly judicious; or, as Whittier says, "The Judge whistled an old tune in court after he had met a maiden that turned his heart over again."

Unconsidered yielding to the impulses of nature has played havoc with men in all walks of life; thinkers, bankers, statesmen and merchants. None are immune who do not fortify themselves with knowledge and cultivate self-control, and this will be so as long as the blood rushes red through the avenues of the heart.

The woman who wishes to develop the charm of a noble nature should impress three fundamental ideals upon her mind. To be beautiful in demeanor; to be sweet in disposition and to be lovable in character. The student who takes up this course will be astonished at the difference caused by a few months of faithful study and practice, a change of which the camera gives constant proof. For the information and encouragement of the student it is an excellent plan to have a photograph made when this study is first taken up and another after it has been pursued for a year. The comparison will prove absolutely how the changing of one's

mental attitude and personal habits alters not only the expression, but even the lines of the face. Beauty is more than skin deep, it is the reflection of something *real.* A face devoid of character may show a fleeting beauty, but being merely skin deep without a foundation in character, will quickly vanish, never to return. It is character only that counts.

To be Beautiful, Sweet, Lovable. This must be your aim, and you can develop such a character if you sincerely try; it all depends on yourself.

Beauty does not mean a face covered with rouge, penciled eyebrows, eyes brightened with belladonna and the hair of another woman. These things may form a combination which will deceive the thoughtless and unworthy, but the true man is neither deceived nor attracted thereby. No false art can take the place of that beauty which the mind and soul paints upon the face in enduring colors.

Sweetness of disposition means, not to be cross, irritable, sharp, critical, severe or sarcastic, even under provocation, but patient

and generous of spirit. Think of what you say *before* you say it, and say only that which the whole world could hear, if necessary.

Lovableness will grow spontaneously out of the combinations thus described as constituting beauty and sweetness.

"Beautiful, but not in color or skin *only*.

"Sweet, but not affected or dramatic like the smiles of a ballet girl.

"Lovable, but with character of mind and heart stamped upon the face, to stay.

Men, ponder these lines as you read them; say to yourselves, "if I want this kind of woman I must attract her by being noble, virile and manly. These are the traits that distinguish true manhood. The noble man is above all pettiness of feeling and without evil habits. He is strong, possessing strength of mind, of will, of purpose and character, to which should be added strength of body if he wishes to reach his best efficiency.

The progress of the whole race depends upon the development and union of men and women such as these. Men and women, realize that it lies with you to advance the march of civilization, and begin today to remold yourselves to accord with the ideal, and

do not let mercenary motives form the foundation of your union. "Kill all greed out of your heart. Rise above it for it is mean and despicable! It will warp your soul and chill your better life."

There are two kinds of humanity: The large proportion represents *quantity*, the smaller portion *quality*. The life of the first is a mere existence, they are indifferent as to health and cannot appreciate the graces and sweetness of life. Sickness comes and they pass to make room for others. The second class is made up of people to whom life is full and rich, its duties imperative. They are worthy of a better world and strive with all their might to make it so.

Which will you choose to be a part of, the mere quantity, or the smaller part? To merely exist as the animals, or to be a potent factor in a greater civilization?

CHAPTER XII.

MATING OF THE SEXES.

We are told that the Golden Age is past and a diamond age is to come. Some believe that it is now dawning.

The diamond age will come when we have risen to the plane at which we can "regard each individual human being as a priceless, sparkling gem to be sought for for its perfections and treasured above all else because of its physical, mental and moral brilliance and purity. Perfect men and women are indeed the diamonds of the race."

Before the perfection of man and woman can come, they must be properly mated; as from this union will come the progenitors of the future generations. Before a race can become mentally and morally perfect, they must become physically perfect; pure can come only from the pure; a perfect and moral being can manifest only through a perfect physical body.

NATURE'S FORCE.

The sex force, as we have heretofore referred to it, is the creative principle found in all nature, the masculine and feminine qualities making up the attributes of each individual. The co-operation of the masculine and feminine principles can be found in every expression of life throughout the whole realm of nature. Every new thought has been made possible by the union of these two forces. Scientists of today know well that in every individual there are contained male and female elements; the one that predominates we call man or woman, as the case may be.

The sex force has three distinct functions: mental development, attraction and creation.

The first purpose is the mature growth of the person. Next, by its magnetic power, it is the means of drawing women and men together, which results in marriage. Third, by the union of these two forces, a new child is possible.

This force develops the boy or girl from children into mature men and women. It rounds out the physical, gives animation, vi-

vacity, keenness, vigor, ardor, courage; it is the power that makes or mars character. Few realize the importance of conserving this vital power.

THE CHANGE AT PUBERTY.

The difference between the sexes up to puberty is mental more than physical. The girl is naturally more quiet than the boy. From early age, the girl naturally develops the feminine trait of inviting attention indirectly. The boy also at an early date perceives that he should be the one to make advances.

When puberty arrives a great change takes place—they are transformed into new beings. Before this time they were apparently complete within themselves, and felt no special need, one of the other, the boys playing together and the girls doing likewise. But when the voice begins to deepen and the masculine muscles begin to harden, the feminine breast increases in size and the form rounds all over, these are the signs of the change in the bearing of the sexes toward each other.

The second function of the great sex force now dawns. The formerly fearless boy be-

comes timid in the presence of the girl, and unconsciously feels drawn towards her. The girl's eyes brighten in his presence, and she also feels attracted by him. If she does not take an interest in the opposite sex and display the feminine traits and charming ways which are the magnets that irresistibly draw the boy toward her, she is not a natural girl and they that have her in charge should see what is the matter. This is a very important period in both of the sexes' lives—there is an uneasiness as if they lack something, a supplementary being, for which they unconsciously long in order to complete themselves. At this period they need careful watching to see that they are developing as they should to be moral men and women.

A well known medical authority states, that "the appetite which brings the sexes together is founded upon peculiar secretions periodically arising after puberty and creating an uneasiness until discharged or absorbed." This is generally acknowledged to be true. At this time there is also a demand for a stimulus for the body, mind and entire being, and this can be obtained only by associating with the opposite sex. This principle the

young boy or girl is seldom taught, but it should be. They should understand about their proper relations with each other.

As the young boy or girl matures under the proper environment the attributes of the higher self manifest and the pure young life is lifted to higher planes of thought and action. The training of youths should be gradual, so that they can thoroughly understand the wonderful changes as they come, and that he or she may develop into the real man and woman fully prepared to share in the work of creation.

Men and women at present are incomplete without a mate. Each represents only a part, and without the other neither is perfection. The marriage is the binding tie. This is undoubtedly the natural way.

Both sexes possess certain distinctive qualities that are the attributes of each sex. Some traits manifest in both the male and female. Those that are common to both should blend smoothly. Generally speaking, a perfect union will come when the man selects a wife possessing qualities different from the ones possessed by him. When such a union occurs there is a well balanced couple, which, we re-

gret to say, seldom occurs. From such a perfect union nothing but well balanced children can come.

If we displayed the same judgment in choosing a wife as we would in any other business transaction, we would not have so many unhappy marriages. If marriages were based on a more complete understanding they would not turn out as unfortunate as they do.

The following statement very nearly expresses the truth, terrible as it may seem: "My work brings me into the intimacies of hundreds of families, and as the result of my experience, I have come to the conclusion that not one person out of a hundred is really happy in his or her married life. And I believe that ninety percent of the trouble is caused by simple ignorance of fundamental facts of the hygiene and physiology of sex."

Many of our thinkers of today are advocating the making of divorces easier, but marriage more difficult. There is no question that many get married who should not. We will soon have laws to prevent consumptives, lunatics, defectives and syphilitics from marrying. We will also have laws compelling

a couple to make an application for marriage at least six months before it is to take place. This will prevent the hasty marriages which would not have taken place if the principals had had time to think it over. No one should be permitted to marry until they showed a birth certificate proving that they were of legal age. Our laws now allow no one to be married until they have reached legal age, without the parent's consent; this consent, however, does not alter their age and should not make any difference. Every state should have a board of physicians to thoroughly examine every applicant for marriage. This board should be composed of the very ablest of their profession. If a definite charge were made for every examination, large salaries could be paid in order to secure the best and most competent. Those that could not pass the examination should not be allowed to marry until their condition had been corrected. This would not only protect the one who would become the victim in case one had a disease, but it would be of great benefit to the infected one to find out that they were diseased: not only should

the man have to pass the examination, but also the woman.

Very few of the men of today can truthfully say: "I have led such a life that I can say positively that there is no possibility of my carrying in my body the germs of a disease which would make of our marriage a mockery and a crime." He is a mighty lucky man if he can truthfully say this, but if he cannot he should say: "There are many young men who, when they are ignorant and weak, do things which they are afterwards ashamed of. There is always a possibility that they might carry in their body the germs of some disease. I believe that every man should prove to a certainty to the girl who consents to marry him, that he is not infected. So now, if you will tell me the name of a physician in whom you have confidence, I will go to him and be examined, and he may write you the result." If the girl says: "Dear, I know you are all right and I have every confidence in you," she is a foolish girl and her education has been sadly neglected. After she has read some of the good books by prominent educators and physicians now published on sex health, and learned the small

percentage of men that are not diseased when they marry, she will realize the importance of insisting on a physical examination before she says yes. If she does not, she is likely to become the mother of "Children that will grow up to curse instead of to bless them."

It is every one's right to be happy in married life. Many of the couples that quarrel and separate, if rightly mated, would be very happy, and be good husbands, wives, and parents. If people, before marrying, would be more careful and use better judgment, there would be far fewer unhappy marriages.

Youths of both sexes, before deciding on your choice for a partner, study carefully your ideals. Study your own qualities and those that your affinity should possess, in order that you may harmonize; your future happiness, remember, depends on this. Before that final proposal or acceptance is given, be sure that you are both adapted to each other, and that you will be suited to each other in the years to come. It is comparatively easy to secure a divorce, but "you will carry the scars of it till the day you die."

"The only way to get free from an unhappy marriage is not to make it."

No one should go to the altar until they are thrilled with the affirmative knowledge that their partner is all that could be desired. Then only you can look to the future with absolute joy and delight.

Some general rules will be given in the hope that they may guide many who are not familiar with the laws that govern the sexes.

THE LAW OF OPPOSITES.

"Likes repel, while unlikes attract" is a law that we find throughout nature. The strongly feminine attracts and is attracted by the strongly masculine; and to the amount that woman loses her femininity, and becomes masculine, she loses her attractiveness to the thoroughly masculine man.

Tall men generally marry short women; dark eyes find blue eyes most attractive; the brunette mates with light hair and complexion, etc. This law of opposites should be studied and applied to most of the things physical and temperamental. It is not necessary to be very pronounced opposites, but

the aim should be to avoid too close a sameness. Persons that are quick tempered will continually clash; if one of them were cool headed, much trouble would be avoided. If two people with extremely nervous temperaments marry, they will chafe and irritate each other. Their offspring would be likely to be even more nervous. The heritage of the being to be born should always be considered. If a couple that were both of large bones and compacted muscles, tall, angularly built, with pronounced brows and retreating forehead, should marry, their progeny would be very likely to be built physically strong, but ungainly, gloomy and of an unsocial disposition, and possess slow mental growth.

Two of small, plump build and jovial disposition should not marry because intellect and morality would be likely to be wasted in sensuality. Their tendency would be to waste their natural forces far too quickly. Their children would not have the bone and solidity of muscle or the character that they should be born with. They would be very likely to be over impulsive, with strong appetites which would lead to intemperance or dissipation.

"Remember that the same physical or temperamental extremes united in both parents will produce still greater extremes in the offspring."

That which is prominent or deficient in both parents alike, will in all probability, be more prominent or more deficient in the children. This is why nature has a law that makes unlikes attract.

THE LAW OF SIMILARITY.

But there is also a law of similarity in race, religion, political and social views. True, there have been marriages where the two members of the union held different beliefs, and each was able to hold to his own without creating disharmony, but such instances are very rare.

There is no question that "God created of one blood all the nations," but He also endowed them with differences and not without a purpose.

When a Catholic marries a Protestant and each holds to his own belief, there is no happiness, as a rule, but discord. Which belief the children shall be brought up in causes

much trouble. Many times one gives in to the other, but the concession seldom comes from the heart; when this occurs there is not the proper co-ordination between the two souls. This is one of the points in which similarity of view should help to determine the marriage.

THE LAW OF COMPLEMENTS.

Of all the laws, this is the safest to follow for most persons. You should aim to mate with one whose nature completes, or complements your own; they should have the qualities in which you are deficient. The two halves should blend and make a whole. Persons who are well balanced may marry extremes, or such as are similar to themselves, but extremes should try to select a partner who will have a tendency to round off their sharp edges.

THE TRANSFORMER'S WAND.

All that is best in man can be brought out by the influence of woman, and vice versa. It is very important, therefore, to select the one whose influence "will raise the soul to

transcendent heights, because, when misapplied and unguided by reason, or when wrongly combined, the entire being will be plunged into the depths of misery."

The young man starting in life should be exceedingly careful in choosing his companions. By the wrong kind of influence, his whole life may be ruined. The feminine influence that he is subject to may greatly help or sadly mar his entire future career. Many of our geniuses have acknowledged the great help they received from their wife, mother, sister, or friend. What would Charles Lamb have accomplished without his mother? Napoleon's downfall has been attributed very largely to his parting from Josephine. The influence of George Washington's mother played a very important part in our nation's history. Through woman's influence, many men have been spurred on to do greater things than they had any idea they could do. Make a study of the effect of even the conversations you have with different members of the opposite sex. The one will appeal to your higher self, while the other will call forth the lower impulses and thoughts. This

power plays a very important part in every one's life, especially in youth.

Not only does woman influence man's destiny, but he also influences her's.

"A loving woman finds Heaven or Hell
On the day she is made a bride."

To women love means more than to men. It is the mighty transforming, crowning gift of life. It would be far better for her not to marry at all than to be joined in a loveless union, to one whose traits of character will cause friction and trouble. Neither can expect to secure a perfect partner, but everything should be done that is possible to mate with one whom you will not loathe.

SOME QUALIFICATIONS FOR MARRIAGE.

First of all, there should be a sound body that is controlled by a sound mind. Strange as it seems, a sound body is not easy to be found, but by studying the laws that govern health, most bodies can be made physically sound.

"There is no other thought in the world so appalling and so fraught with pathos," says Dorothy Dix, "as that of millions of deformed and sickly children whose parents be-

queath them nothing but disease and death. Nothing can atone for this crime that unhealthy people commit against the individual child they bring into the world by marriage, and against society; and anything that will tend to lessen it, or even arouse the public conscience on the subject, is a blessing to humanity."

"When a girl who falls in love and marries a dissipated man, thinks of the future, she doesn't see herself dragged down to poverty, a hollow-eyed, anxious woman, getting up in the night to open the door for a maudlin man. Still less does she see herself the mother of sickly little children. She imagines herself, by virtue of that beautiful wifely influence of which we hear so much and see so little, leading him up to the higher life, and it is the picture of herself as a guardian angel that makes her rush into taking a step that she spends the balance of her life in repenting. We can all count upon the fingers of one hand the women we have known that have actually reformed men, but it would take a patent adding machine to enumerate all the ones we know who have wrecked their lives trying to do it.

"The young man who marries a sickly girl makes an equally fatal mistake. When a warm hearted and generous young fellow falls in love with an ethereal looking young creature, he pictures himself chivalrously protecting and cherishing her, and keeping the wind from blowing coldly upon her, and thus winning the roses back to her cheeks, as the hero does in Laura Jean Libby's novels, and he goes and marries her on that romantic hypothesis. Do you suppose that if he had any conception of what having an invalid wife means to a man he would do it? If he is a poor man, it means that he spends his days toiling to pay drug bills and doctor's bills. Whether he is rich or poor, it means that he goes home at night to an ill-kept house, to darkened rooms, to humoring sick person's whims, to querulous complaints, and hysterics, and nerves. There is no martyr in all the calendar of saints more deserving of our reverence and adoration than the husband who bears patiently with an invalid wife; but any man who is kept from getting himself into such a scrape as marrying a delicate woman ought to erect a monument to the person who saved his life.

"A good healthy body is possible for almost all. Outdoor exercise is working wonders in transforming the pale face into a rosy one. The charming free American girl is leading the world in athletics and this is improving her health and strength. They are on the right road. No woman should become a wife until she has built up her own health; when she becomes a mother she should see that her children take exercise to make them strong and wholesome."

Those of you that have not already chosen your mate, do not become discouraged. It is not an easy choice, and neither should it be when it is the most important one. After you have made the choice, where love is, there is always hope.

"There's a divinity that shapes our ends,
Rough-hew them how we may."

CHAPTER XIII.

THE INFLUENCE OF SEXUAL THOUGHTS.

It cannot be denied that the sexual impulse is hostile to our well-being. If it is not mastered and controlled it inflames the imagination and our thought will drift hither and thither. The physical sensations influence our minds and the sexual thoughts appeal to the senses and sensuous emotions, which inflame the mind. Thus it can be plainly seen that if you allow free rein to sexual thoughts you are in grave danger of damaging your character and interfering with your upward growth and natural advancement. If you waste your personal force, the value of which is priceless, you rob yourself of the natural strength which is needed for your labor, and become the indifferent worker, and of lower value to yourself and every one else. When you live such a life that your mind is filled with sexual thoughts your work will suffer when your passions become aroused.

Owing to our inherited instincts, we do not say you can at all times keep away such thoughts and suggestions, but the following illustration is as true as can be: "We cannot keep the sparrows from playing over our head, but we can prevent them from making their nests in our hair."

A great many young men have the mistaken idea that they will be less troubled with sexual suggestions if they indulge their desires. But if they will stop a moment to think, they will at once see their error, without needing the actual experience. Intercourse with a sensuous woman fills the imagination with impure pictures which are bound to impress themselves on the memory and which will constantly stimulate the passion. "It would be marvelous, and contrary to all physiological principles, if such recollections should not awaken the desire to actualize the dreams of imagination." Every thought leaves an impression on our mind unconscious to ourselves. Our actions are the result of our thoughts. This being the case it should be our aim to control our thoughts. We must admit that it is not easy always to keep out undesirable thoughts, but it can be

done if you will make up your mind to harbor only desirable thoughts; remember: "As one's thoughts are, so are his attainments." "As he thinketh, so he is." No one deserves the name of Man until he is master of his passions.

Before the gratification of desire has become a habit, it is not hard to restrain, because the system has not become weakened by abuse. The more desire is gratified, the more passionate are the longings, and each mental picture makes an impression on your memory which excites more lust. The "first time" can be avoided with little trouble, but after the sexual habit is once formed and the mind becomes filled with memories of forbidden indulgences, it will require a very strong will to overcome these influences. As a result, many fall by the wayside,—no longer fit for life's work.

No one can honestly say that impure thoughts will not interfere with the quality of his work. Suppose you are busy with a piece of work and it is a difficult one—one in which all your powers are needed, but suddenly the carnal fire burns within; will it interfere with your work? If you can deny it,

it is because you have never given the subject thought, have never tried to subdue the passion and keep on working, have not realized what it is possible for a pure man to accomplish in mastering the body and the spirit.

We should all summon all of our power of will and keep away the intrusion of sexual thoughts. The more we keep our mind occupied with our work and concentrated on pure and noble thoughts, the less room there will be for impure thoughts. Be firm in your resolution to do what is manly, and you will enjoy all there is of real pleasure and at the same time be an honor to manhood.

The time is sure to come when you will be delivered from the slavery of your passions. But it does not help any at present to wait for this heroic age of the future,—we should do our part to hasten the coming. Join today the future generation of honorable men. Try to preserve your strength and manly vigor, instead of wasting it. Your reward will be joy and you will be able to labor, to reap the rich fruits of a prosperous career.

The control of Sex Force is a deeply important study. When we have learned to control it entirely our powers will be wonder-

fully increased. It is the greatest power in civilization. By controlling it man can be raised to the heights, or by wasting it, descend to the depths. The temptations to illicit sexual indulgence will mean nothing to us as we become complete masters of the inner sanctuary, which is the birthplace for our purposes and impulses.

Man has heretofore been considered the stronger of the sexes; if this is so why has he not tried to raise woman up instead of dragging her down. If there were only more men like the following: a young man who had always lived a pure life, came from the country to Chicago. As he was sitting in a famous café a woman took her seat beside him. She opened a conversation with him in the usual way and endeavored to have him accompany her. The young man could see that she had known better days, and instead of heaping guilt upon the unfortunate creature, and trampling the fallen one yet deeper in the mire, he spoke to her earnestly and warmly of purity, of womanly dignity and pride and true, manly love. She began to weep and went out sobbing. For that evening, at least, she had no desire to prosecute

her trade. We do not know whether she entirely forsook her evil life and redeemed her character. We only know that, as a purifying and ennobling influence helps impure men, so also purity in man appeals to the better impulses of the fallen woman.

If men are really stronger they should show their superiority by giving a helping hand to the so-called weaker sex when they have wandered from the right path, by being pure themselves and guarding their purity as if it were something very precious. In a few generations we would have a far different race.

CHAPTER XIV.

THE CAUSE AND CURE OF THE INVOLUNTARY EMISSION OF SEED.

Professor Dr. Wyss in Zurich says in reference to self-pollution: "By self-pollution we understand involuntary emission of the seed when asleep or half asleep, during which the individual generally awakens. Every man is liable to these emissions now and then, and from the nature of the case they have no further evil results. They are, at the most, accompanied by some disagreeable sensations which may also follow them, especially if they occur very frequently, or if the subject of them is of a weak or excitable nature. They consist of such experiences as faintness, fatigue, aching in the back, aversion to work, fulness in the head, etc., which disappear after a few hours. There is no evidence whatever of any further consequences, although many young people imagine that there may be such. What is the cause of this phenomenon? It is due to an

intense excitement of the rear ends of the nerves in the uretha, occasioned usually by dreams or by local irritation of the uretha either from the region of the bladder or from the rectum. Under some circumstances, the irritation may originate in the spinal cord, but this is certainly very rarely the case.

"These unpleasant experiences may be avoided by avoiding lascivious dreams, remembering that a dream is often but a reflection, though a very distorted one, of that which passed through the head in waking hours. Obscene entertainments, lascivious songs, exciting reading, allowing the thoughts to wander aimlessly or drift toward immoral themes, and everything of this kind, must be strictly avoided. The drinking of alcohol, the eating of too much meat in the evening, strong tea or coffee, certain kinds of cheese, such as green cheese, highly spiced articles of diet, and especially such as irritate the mucous coat of the large intestine, tend to induce the emissions. The position of the body in sleep should also be taken into consideration, as the pollutions are not as apt to occur when lying upon the side as when upon the back. * * * Just beyond the

normal experiences of the growing youth, we find the frequent recurring emissions of seed, especially in the case of young men of thin blood and weak constitution. These often occasion the very greatest anxiety. Some imagine that they will result in the loss of reason, and some even fear fatal consequences. We fully agree that such frequent emissions are abnormal, but we do not take so pessimistic a view of the future of the young man who suffers from the annoyance. Aside from the strict observance of the measures above recommended, we advise such young men, who often confine themselves too exclusively to mental pursuits, to give more attention to the development of their nerves and muscles.

"Of any possible harm resulting from the retention of the seed in the body there can be no thought. It is not an injurious ejection or offal of the body like the urine or excrement. Experiments have been made by ejecting human seminal fluid, or solutions from the testicles of animals, beneath the skin. The results have been favorable. It has been proved especially that the effect of exercise upon the muscles is thus increased. It

is a well-known fact that exercise of the body strengthens the muscles. This is found to be the case to a much greater extent when sexual germs or solutions from testicles are injected. The muscles and muscular nerves do not then tire nearly so soon and resume their normal condition much more quickly. These experiments are in perfect harmony with the experience of the ancients, that the greatest feats of physical strength are possible only to those who entirely refrain from all gratification of the sexual desires. The athletes among the Greeks and Romans therefore refrained from all sexual relations, as do sporting men in our day when in training for their contests. That the effects upon the power of mental exertion are of precisely similar character, is proved by the experience of scholars and artists. During the seasons of continence the seed is certainly absorbed and its elements enter into the composition of the blood. These effects, as far as we can see, are not injurious but beneficial."

Schoenenberger-Siegert gives the following well tested prescription: "The use of beer, wine, and brandy is positively forbidden. Even coffee, tea and smoking are too stimu-

lating. Fresh water, lemonade, milk and cocoa may be used as beverages. Above all, drink only when thirsty, and then very little, in the evening not at all. Do not eat even juicy fruits. A full bladder disturbs sleep and inclines to the emission of the seminal fluid. Overloaded bowels have the same effect. Therefore let the bowels be kept as open as possible; especially let them be emptied before retiring at night, resorting if necessary to an injection of warm water to secure this. Let your diet be simple, consisting chiefly of fruits, vegetables and salads. These are cooling, make good blood, and open the bowels. Nervous persons find even bouillon too stimulating. Use meat very moderately, unless you prefer for a while to do without it altogether. Take no highly salted or highly spiced food. Salt causes thirst. It creates a craving for alcoholic beverages, which are the most potent excitants of the sexual desires. How great may be the influence of highly spiced articles of diet, may be inferred from the fact that in men of weak nerves even vanilla-chocolate induces nocturnal pollution. Be moderate in all things. Eating too much makes a man weak and in-

dolent, inclines him to idleness, and stimulates the sexual inclinations. Let not your bed be too soft nor the covering too warm, or you will induce an excessive flow of blood to the loins, which tends to excite the sexual organs. But do not allow yourself to suffer from cold, as that will prevent sleep. Let there be no feather bed. In winter have a woolen covering upon the mattress, and on this the sheet. Let there be one or two covers, as may be needed, and a linen or woolen counterpane. Spend every free minute in the fresh air, and take a naked sun-bath whenever possible. This will strengthen the nervous system, which is a prime necessity. When naked, practice only fresh-air gymnastics, and take no sweat-baths in the sun, for these are exciting to the nerves. When exposed to the sun, cover the head and neck. In summer, combine the fresh-air bath with bathing out of doors. Remain two or three minutes in the water and keep moving vigorously, or plunge in two or three times. Come out, dry yourself, put on a dry robe, and exercise as long as possible before dressing. Take as much exercise daily as possible. Take walks, climb mountains, run, play, prac-

tice gymnastics, skate, ride your bicycle if it does not excite you too much,—above all, take a hand at rowing. Even horseback riding is helpful to many, but it is too violent exercise for some. Work in the field or garden. But do not overdo anything. No foolish pranks. Nothing to over-excite, to disturb the sleep or stimulate the passions! Do not use water to excess. Frequent cold and long-continued sitz-baths generally make the trouble worse. On the other hand, brief, cool sitz-baths from 68 to 77 degrees Fahrenheit, and lasting about one minute may be useful. In summer, brief baths or plunges in the open air, or two or three luke-warm baths, about 90 degrees, and lasting ten minutes, weekly. Dash the water frequently upon the back and neck, and at the end of the bath take water ten degrees colder and pour it freely upon the neck and back. If you cannot bathe in this way, take warm shower-baths followed by cool sprays, two or three times weekly; upon rising wash the whole body in cool water (65 to 75 degrees Fahrenheit). After every application of water, warm yourself quickly, which can be best accomplished by a brisk walk or by work. If necessary, return to bed for a few

moments. This use of water strengthens the nervous system and draws the blood to the surface of the body, thus preventing the accumulation of blood in the region of the sexual organs. The cheesy deposits under the foreskin should be frequently removed by the use of warm water. Walk quickly. Stand at your work as much as possible. Read no exciting books. Do not be much alone, nor in great crowds.

"These are the chief lines of treatment. Experience proves that they seldom fail to accomplish the desired result. The moral and physical powers are strengthened, self-confidence is restored, fresh interest is taken in life, and health and vigor return."

CHAPTER XV.

THE REDEMPTION OF MAN THROUGH REGENERATION.

In studying mythologies and religious creeds, we find in all that the regeneration of mankind is the feature of most importance, and insisted upon as a condition of final redemption; advanced minds of all ages have pondered deeply over this problem, seeking to find the solution.

In almost all the great religions we find a small element banded together, insisting on the abnegation of the creative function as a condition of attaining communion with God. In India the priests connected with the sacred temples are pledged to the strictest chastity; while officiating they are at certain times entirely nude, and if any carnal excitement appeared in the external organs of one of them, it would be regarded as proof of an unchaste imagination, and he as an unfaithful priest, to be harshly dealt with. A high priest in India is obliged to go through a long siege of

training and purification, and to pass through many severe trials to prove that he has thoroughly conquered his carnal passions, before he can be admitted to the priesthood.

As far back as we have any records we find that the leaders of certain religious cults were required to abstain from all sexual experiences. In ancient times, before self-control was mastered, priests were emasculated to insure continence; when this took place it was always accompanied by extraordinary ceremonies. "These ceremonies formed a part of the annual celebration of the festival of Attis and Cybele; the latter being the earth goddess, or mother deity, who fell in love with a beautiful youth, Attis, of whom she exacted a vow of chastity as her priest, but who having broken his vow for the sake of a lovely nymph, was deprived by the goddess of his reason, and in his frenzy castrated himself; whereupon the goddess ordained that thereafter all her priests should be Eunuchs."

Even today castration is practiced by many religious zealots. In Russia there exists a certain sect of Christians who believe that the

millenium will not come until all men are castrated; every year a large number mutilate themselves from the desire to make a sacrifice to the almighty, evidently believing that God is best pleased when his children are miserable. They find their authority for this practice in Matthew, XIX, 12, wherein Christ says unto his disciples: "There are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake."

As man learned better control, vows of absolute continence were exacted; the harder his trials and temptations, the greater his spiritual satisfaction.

The secret occult orders teach that "the creative deity combined in himself both the male and female principles, and as the ultimate aim of man has ever been to attain to resemblance to, or union with God, it is but reasonable that such a method should be adopted. A castrated man was neither man nor woman; and yet, paradoxically, he was both. In form and figure he represented the

male principles, while in dress and the absence of the active masculine function he represented the female.

PROPER RELATIONSHIP OF THE SEXES.

Of all the contracts into which a man enters in the course of his life, the one he understands least about is the one that binds him to his wife, the matrimonial contract. As a result he soon finds himself unhappily mated; a very, very sad revelation.

There are, however, some points which, properly understood and carefully borne in mind, will go far toward making the marriage harmonious, and if more generally lived up to, divorce would be much less frequent than is the case at present.

We have repeatedly drawn attention in these pages to the fact that the most important of the problems which confront a newly married couple is that of the sex relation; this cannot be over emphasized, and until people realize that lust is not love, and that there is no moral law to compel a woman to cater to a man's lewd appetite, even if he be her husband, and in spite of the idea inculcated

into so many generations of women that it is her duty to submit to every call of the marriage bed, we say that, until this is clearly recognized, we will continue to have the loss of energy and deterioration of will which so universally follow the marriage ceremony. Men, especially, need to be trained to curb their sex appetites.

That this immoderate indulgence tolls the knell of love can not be questioned. Couples that have spent six or eight years in harmonious courtship that not only gave happiness to both but was a source of mental and spiritual strength while the relation lasted, find themselves obnoxious to each other after but a short period of marriage; why? The answer has been clearly given in these pages; sex-intemperance.

Before a binding engagement is entered into there should be a clear understanding between the contracting parties as to the duties they are about to assume, and, in spite of the universal prejudice against discussing sex matters, it is a subject that, handled modestly and lovingly, can be delicately discussed between persons about to enter into the most intimate relation of life. It should be espe-

cially remembered that the children which come into the home are the ones chiefly affected by the relationship between the parents; children of a loveless marriage are the chief sufferers, therefore the welfare of possible offspring should actuate couples intending marriage even at the time of the engagement.

To live a pure life means to think pure thoughts and to be pure in action. The man who eats enough to keep in perfect health and strength is not abusing his body; but the glutton who can never get enough paralyzes all his physical energies; the same is true of the sex relation. The over indulgence of this function makes the nervous system oversensitive, a condition that expresses itself in constant irritation between husband and wife, finally developing into absolute aversion, even hatred.

CHAPTER XVI.

THE FINAL WORD ABOUT SEX FORCE.

"It is not good for man to be alone." Pursuant to this fundamental rule of life, every man needs a woman to complete himself; therefore, if possible, he should have a wife who should be to him the one woman in the world; nor should he hesitate to tell her what she is to him, for his appreciation and encouragement will call forth the best that is in her in return. This is so fundamental a requirement that if a husband finds himself disappointed in the character of the wife he married, he should assiduously seek for those traits in her which he *can* appreciate, thereby cultivating regard along a new line which will eventuate in greater strength and beauty of character for both. The same thing, of course, holds true for the wife, whereas the constant expression of one's disappointment arouses resentment and destroys every possibility of happiness, and therefore of usefulness.

Whatever the conditions of the life, however, every man should subject himself to the influence of the feminine on his nature. If he is not married he should spend a fair amount of time in the company of mother, sister, daughter; or seek the social companionship of other refined women. This will draw forth the gentler side of his nature and thus add greatly to his natural attractiveness, while if confined almost exclusively to the company of men he is apt to become rough and boorish. Similarly, a woman should seek to complete her life and character by judicious association with men; women thrown wholly back upon each other for companionship are apt to degenerate into mere gossips.

The careful study of our work on magnetism will enable the student to exercise a beneficent influence over those who are associated with him in life, husband or wife, as the case may be, and to call into activity the best traits of their nature. The development of this magnetic quality will be an unfailing factor, not only in securing the peace of the home, but in achieving success in the material walks of life.

The subject of sex force is a very large one, inexhaustible, in fact, but we feel sure that our readers will find enough information in this work to enable them to arrive at a fair understanding of each other's nature, so that they may make a wise selection in choosing a life partner, and make sure of his or her temperamental fitness. The things that every woman should know about a man have been laid bare, and the knowledge that every man should have concerning women has been disclosed.

As a rule, man does not place a sufficiently high estimate on woman; woman does not place a sufficiently high estimate on man. When these teachings are practiced diligently and faithfully until thoroughly mastered, and their full benefit absorbed and lived, Sex Force will open the way to the grandest existence it is possible to experience while still living on this earth. These teachings are not merely theoretical, but intensely practical, nor are they difficult. It will pay you well to make a thorough study of them as herein set forth.

In seeking to balance his life justly, no man need hesitate to surrender to the influ-

ence of a good woman. It has been truly said: "There has never been a great man who has not gloried in the fact that he has been led by some woman like a little child." Yet, in spite of this leading, his slightest wish was law to her. The misapprehension universally prevailing with regard to the relations of men and women towards each other is expressed in the following quotation: "The woman of all times has been too eager to win a husband who will support her; and the man has been too eager to own and possess a mate. These two demands have led the sexes on, blindly defying all laws of judgment and every maxim of business and sound principle; for nothing else in the world is so fearfully sacrificed to unreckoning haste, as matrimony."

As the youth of today is not willing of his own accord to wait, there should be a law compelling him to do so until he shall have had time to exercise judgment and give proper consideration to the subject. The following simple rules should be studied by everybody.

True love can only be tested by trials and time; other things are often mistaken for

love. Most marriages are the response to the impulse of nature to reproduce the race. "If love is all that you have to depend upon for stability of marriage, you will fail in short order and end ingloriously."

In choosing a life partner, study their fitness for the position, and do this before marriage; if there comes one moment in which you hesitate during your acquaintance or courtship, do not let it pass over but look well into it. These slight warnings come to you with a purpose; if they were given proper attention, you would learn your lesson in time, and disaster would be avoided.

Don't be afraid of losing the one you want. If you are not successful accept it as a blessing in disguise. A bond that can be so easily broken will not last long in any case. If the other party intimates by word or act that they would like their release, acquiesce, and never insist on the wedding. Bear in mind that nineteen couples out of every twenty, though married, are not mated, and that you are quite likely to make one of the nineteen. The percentage is against you; you have one chance in twenty to succeed. If you are really suited to each other the bond will not be

easily broken though you take time enough to make sure. Nothing is gained by blind haste; do all that you possibly can to ascertain the truth before taking the final step. There is one person better suited to you than anyone else in the world. When you have found that person, study Sex Force and attain heaven on earth.

Do not expect that you can find the one person in the world best suited to you in a hurry. It will require time and care, but by taking these you will save yourself much misery.

After you have found *the* one, plan for the future. Realize that, no matter how great others may be, this one is to you the greatest of all. Your every thought and deed should be a mutual interest; when this is so it means a mighty lot for you both. Other interests you want, of course, but the husband and wife interest should come before everything else.

Do not merely drift with the current; do something worth while. The most magnificent law of human existence is this: Whatever you make up your mind to accomplish, that will come to pass.

There is a belief held by many that what you think, will be; but thinking needs to be

backed up with determination. Your past lies is in the past and can not be changed. In your future you can achieve what you set about with fixed determination to attain.

Magnetic force is the greatest power for success in life; he who does not have it just drifts along with the stream, having no rudder to steer with but thrown hither and yon with the tide. He is brushed aside like chaff by the person who has force and a definite purpose. All will have discouragements and failures but these are but steps on the ladder of progress, which leads to success.

You start, we will say, with the one you have chosen after much deliberation from all others. You start planning for the whole future. You are developing magnetism, the power that will help you accomplish whatever you aim for in the world. You become a great force in helping the masses of humanity move forward.

Ever with you should be that one that you have chosen. Homage, worship, exaltation and adoration should be rendered this one alone.

Prepare yourself for such an existence. It

is the real existence and makes life worth living, instead of weary drudgery.

It may appear to many that it is not right for any one human being to receive your highest regard and care, but stop a moment and study the conditions of life in most homes.

A man has courted a beautiful maiden; her eyes sparkle like diamonds, her cheek is flushed like the rose; while he, appearing at his best to her, seems to her the hero of her dreams. Each invests the other with qualities and virtues which they do not possess for in reality they are just ordinary people like thousands of others. The uncertainties of his wooing create an additional attraction and the new experience that comes to them is both painful and sweet. As they gaze at each other it seems to them that nothing so divine ever came to earth before. What is it that thus impresses them? The mysterious voice of nature is sending forth its thrilling call and they hear it for the first time.

If this were recognized in its true nature and responded to from the soul instead of the senses, it would not vanish so soon after the wedding. The very universality of this experience proves it to have a foundation as

wide as the universe and as varied as the children of men, therefore it must be based on truth. In fact, both have received a touch of magnetic fire, but after they have been joined together, instead of keeping alive this divine spark on the vestal altar of the home, they allow it to die out and life becomes dull and colorless. They descend from their level of exaltation and see each other as the prosaic, everyday persons they are, instead of the semi-divine beings they thought each other. In this awakening lies the secret of why love so often vanishes so soon after marriage.

Your choice can be no greater in your estimation than your ability to perceive, though he may, in fact, be greater. The blind man can not see the sun, but it is there. Everyone should be able to look up to his partner in many things, if not in all. If you place him beneath yourself in your esteem you cannot do this and to have to look down on those about us, soon breeds contempt for them and encourages the growth of an unwarranted egotism in ourselves. Thus the companionship soon becomes strained, even odious. But look for the admirable traits in your partner's character; if you *look for* them you will

soon be surprised at the number you discover and, if honest, will be forced into a real admiration. Furthermore, your attitude will react on your partner who will inevitably return your esteem, in a measure greater, perhaps, than you feel you deserve; and the best part of this process is that it stimulates into more active growth those very qualities, thus strengthening the character and developing new virtues in both. In such a marriage, husband and wife stand first to each other out of all the world.

This is as it should be. Nature herself gives us this hint when first we love, in the magnetic thrill we feel in the presence of the beloved, when as yet *we have discovered no* fault in them. By right action this wonderful magnetism of the early days can be, and should be, made to endure through life.

Nor will pretense take the place of reality for it is but a thin veneer that rubs off quickly under the attrition of married life, while the reality grows ever more beautiful under the same attrition; the more you rub gold the brighter it shines; but if there is but a thin coating, the base metal soon appears. Unfortunately much of the charm of

attraction is based on pretense, exercised, consciously or unconsciously, by the person who wishes to attract. The young woman wears her most becoming frocks, arranges her hair to the best advantage, displays her best manners; the youth does the same. This, of course, is as it should be provided it is the expression of a noble desire not only to appear, but really to be, worthier in the eyes of the other; worthier of the place they hold in our esteem. If it is but the effort of vanity to attract admiration by seeming better than we are, it becomes mere deception, easily discovered when the first glamour wears off.

This desire to appear at our best in order to win the regard of another is one of nature's methods to bring into activity the best traits in the character of her children. It is Sex Force in operation. Rightly understood and exercised, it brings out all that is noblest in manhood, all that is sweetest and most lovable in womanhood; the best the individual is capable of expressing.

The man or woman who starts in with a sincere and earnest purpose to recognize and overcome their own faults of character, can not fail. The change will come by degrees

but it will be sure; they will blossom into a nobleness of character such as poets and authors love to picture, and will become leaders of the race.

The attainment by woman of a recognized equality with man in the affairs of the world will do much to correct the faults of the present social system. Woman will no longer be worshipped from motives that are debasing, nor will she lend herself to the accomplishment of unworthy purposes. Man will no longer live on the surface of things but will seek a deeper and broader life, and above all, will recognize and acknowledge that woman has a higher mission in life than to satisfy his sexual appetite. "The essential worth of human beings lies in their moral supremacy."

Woman is realizing more and more that her equality with man will take place when she has reached a more lofty morality than he. On the rivalry between the two sexes depends the future of the human race. Already men and women are reaching the stage when they can look each other squarely in the eye, the woman neither looking up as to a superior being, nor being looked down

upon with a somewhat contemptuous toleration. They share equally the lot that befalls them, jointly solving life's problems by their combined wisdom.

CHAPTER XVII.

REGAINING AND RETAINING SEX FORCE.

The following pages of this final chapter will be devoted to sexual health. The exercises given have been tried and found very practical. We can absolutely promise to all that will practice these exercises and at the same time pay the necessary attention to diet, cleanliness and ventilation, the very best physical health. They are especially chosen to help those that suffer from sexual weakness, and if practiced regularly will cure this weakness. When you develop the muscles, you increase the circulation; this strengthens the nerves, and the digestive power is increased. There is not an atom of the body that will not be benefited. Those that are abundantly supplied with sex force will find that these exercises will transform this wonderful force into useful energy, and the desire for wasting it disappears.

Many persons make the great mistake of

neglecting to exercise their muscular system properly. They do not realize that if the muscles are not used, they become stiff and their strength is lost. "A disused muscle degenerates, grows smaller and weaker and is at length more or less atrophied." After reading the foregoing pages, you will have some idea of the value of Sex Force. The importance of retaining sexual vigor cannot be too strongly emphasized. If much of this natural force is now lost, or is becoming less evident, it can be restored by the exercises to follow. They will make blood rush through the veins to every part of the body and renew the sex forces. These exercises affect every muscle of the whole body, the heart pulsations become strong, the purified blood is forced through the arteries and veins with increased vigor and the impurities are excreted through the purifying organs; the whole body is rejuvenated by this new material. The following will illustrate the benefits of exercise. "The effects of exercise can be fitly compared to those of a bath. It cleanses the internal system just as thoroughly, if not in the same manner, as hot water and soap cleanses the external.

The vast nervous organism with branches reaching to and throughout the minutest parts of the body, feels the great benefit of this internal cleansing almost immediately. As the muscles grow stronger, firmer and more symmetrical, the power and delicacy of the nervous system increase in proportions."

SPECIAL EXERCISES FOR DEVELOPING SEXUAL VIGOR.

The first exercises are special ones for such as need stimulation for the sex organs. Those that are already troubled with too much stimulation of these organs should not practice them. If you are troubled with involuntary emissions, *do not* practice these, but start with exercise XIII.

There are many muscles very closely connected with the sex organs, and it can be plainly seen that a practice which will exercise these muscles will be of greater value for this special purpose than one which exercises the muscles not so closely connected. It is a well known law that nature "gives a copious supply of blood to muscles that are in action, while she makes no special effort on

behalf of those that are at rest. The working muscles are well fed while the lazy ones are comparatively starved; and naturally, the benefit which accrues to them, by the renewed life brought by the quickened circulation, is shared by the sexual organs also." This is why these special exercises have been selected, that not only the lungs, heart and organs of digestion may be strengthened, but the supply of blood of all the organs surrounding the sexual organs be greatly increased.

In beginning these exercises, start very gradually and rest the moment you feel fatigue. If you are not accustomed to exercising it will be well to rest a moment after each exercise and before beginning the next one. If not too difficult, it is well to go over each exercise six or eight times at first. This number of times may be gradually increased until the tenth day, after which the exercise may be continued until you feel signs of fatigue.

The first exercise should be practiced in bed, just as soon as you awake in the morning. You should, of course, have plenty of pure,

fresh air in the room. If the weather is not too cold, raise several windows, that you may have a circulation in the room. Throw aside your covers, and as soon as your body becomes accustomed to the cold air you should remove all your clothing; but do not take any needless risk of catching cold before you have built up your strength; the practice of these exercises will make you practically immune from disease, and if you have sufficient vitality to make a persistent effort, you will be well rewarded by the new life which will come to you. Do not expect results immediately but practice faithfully for two weeks and the result will abundantly repay you.

Go to bed with a definite idea of what time you wish to get up at. At the appointed time, throw off the bedclothes and proceed with the exercises.

Exercise I. Lie flat on the back, raise the hips up as far as you can; your weight will be on your shoulders and feet. Repeat five times (six in all) to start with. This will develop the muscles of the posterior portion of the hips and the small of the back.

Exercise II. Lie on the right side, raise the hips as high as you can, keeping the

knees straight; the weight will be on your right foot, right arm and shoulder. Repeat the same exercise on the left side. This is especially good for the muscles of the waist and thighs.

Exercise III. Lie on the back, placing the hands on the thighs, and rise to a sitting position, keeping the heels touching the bed. Especially good for the abdominal muscles.

Exercise IV. Lie on the stomach, catch hold of the head of the bed firmly with both hands, raise both legs as high as you can. This exercise is valuable for strengthening the large muscles of the posterior portion of the hips.

Exercise V. Lie on the back. Raise the right leg as near the head as you can, keeping the knees straight. Do first one leg and then the other. This develops the interior muscles of the upper thighs.

Exercise VI. Lie on the right side. Raise the left leg slowly, keeping the knee straight, as high as you can upward. Turn over on the left side and do the same with right leg. Good for the outer portion of upper thighs.

Exercise VII. Lie on the back, bring the right leg, keeping the knee straight, as far as

you can over the left leg. Do the same with left leg. Good for muscles on inside of upper thighs.

Exercise VIII. Lie on the stomach, raise right leg, (keeping knee straight) as far upward as possible. Repeat with left leg. Excellent for muscles on posterior parts of hips.

Exercise IX. Lie on back, stretch your hands back over the bed. Raise your trunk as far up as you can, your weight will be on your shoulders and feet. Do this ten times to start with, then increase the number. This will develop the muscles of the posterior portion of hips and small of back.

Exercise X. Lie on back, bring both knees upward as near the breast as possible. Kick outward with first one leg and then the other. This is good for muscles in central portion of upper legs.

Exercise XI. Lie on right side. Cross the right leg at ankle over the left leg, above the knee. Now raise the hips as high as you can. The weight is to rest on right shoulder and left leg. Lie on the left side and repeat the exercise. This for strengthening the inner sides of the thighs and lateral portion of waist.

Exercise XII. Lie on stomach, cross the right ankle over the left ankle, and bend the left leg at knee as much as you can, raising the weight of lower right leg. Do the same with left leg. For muscles of the posterior portion of central leg.

These last five exercises are especially good for building up and retaining the constitutional strength, and will be found very valuable for those that are suffering from prematurity, night losses and self abuse. Those that take the preceding exercises in the morning will also find them very good to take before retiring.

Exercise XIII. Stand with shoulders thrown back, the elbows at sides, and raise the forearms upward and down forty times. Inhale deeply while taking the exercise. Then raise the hands up and down very slowly as if you were raising and lowering something very heavy. This exercise will develop the arms.

Exercise XIV. Inhale a deep breath, stretch arms out from the shoulder straight. Now swing the arms forward and backward, keeping the elbows from bending. This will expand the chest.

Exercise XV. Stand straight, feet two foot apart. Keep left hand on the hip, and with the right hand touch the floor as far to the right as you can. Do the same with the left arm. Do this exercise ten times to start with.

Exercise XVI. Stand erect, then bend over and try to touch the floor with your hands, keeping the knees from bending. Raise hands up, keeping elbows rigid right over head. Do this exercise fifteen times. It will strengthen the back.

Exercise XVII. Stretch right arm out straight out in front of you. The other one double up near your breast. Strike out in front of you with the left, withdrawing the right until it is where the left was. Then strike out hard with the right, and withdraw the left. Keep this up until you are tired. It is a good idea to keep account of the number of blows you strike, to see how your endurance is improving.

CREATIVE POWER SHOULD LAST AS LONG AS LIFE.

When the creative function ceases, much of the vitality is lost. All life is perpetuated

by the sex force on this planet. There must be a corresponding force in the heavens, "as below, so above." In fact, the creative power is a God power, from which what we know as the creative force has been derived.

A large majority believe the fallacy that in time, as one becomes advanced in years, it is natural to become impotent. But animals retain their sexual powers, and so should man if he does not abuse himself. They should last as long as life, and he who allows them to become inactive has himself to blame only.

A large majority of men become impotent years before the advent of old age, because through abuses they allow the general health to decline, and then, either through ignorance or loss of desire, do not try to regain their health, not realizing that without health you lose your enthusiasm and zest for life. You will never find Sex Force, the essence of virility, in a sick person. The magnetic energy that is radiated from the healthy, vigorous man, is merely the outward manifestation of the strength caused by reabsorption of the Sex Force. Keep in mind that the condition

of the procreative organs influences the whole body.

When sexual strength is wasted, just so much reserve is taken from the physical body, and in proportion with the loss will be its decline. When you let your physical forces decline, you are likely to become partially or wholly impotent.

It has been definitely proven that there is no reason why the powers of man should become impaired and useless. Sex Force should last as long as you live. Life is a wonderful study. Many of the laws of diet and hygiene are now fairly well known and as these are of such great importance in enabling us to retain vigorous health they should be studied and mastered, so that strength can be retained, instead of gradually declining.

In early youth when the vital forces are exceptionally strong, one may take liberties with the laws of health, and still apparently retain the physical and mental vigor. But this cannot be kept up long. The strain will soon tell. It is much easier to retain the natural vitality than it is to regain it after once being lost. The way to prevent prema-

ture impotence and to revive the sex powers will now be given. All who will faithfully follow our instruction will strengthen the whole organism and restore its physical vigor, which in turn, revives the Sex Force, the power that brings to men the dearest things of life.

Pure manhood and womanhood is the foundation of civilization. The pure are given the opportunity to share with the Almighty in the uplifting of humanity. The sacredness of the sexual function should be realized by all. It is the principal purpose of man's existence. Those that conserve the Sex Force are well rewarded. Nature gives them magnificent strength, which, if the proper methods are used, will give the individual that irresistible force which is known as magnetism. It is the real foundation of a successful and useful life.

The admired ardor of a patriot, the devotion of the religious enthusiast, the noble inspiration to do noble deeds, the sacrificial patriotic spirit that has caused many to risk everything for the good of humanity is all the result of the power of Sex Force. If you will closely examine the men famous in art, sci-

ence or literature, you will find that they are the men that have not wasted their Sex Force. This supplies the extra energy that is needed to complete the work which brings them success. It is the essence of vitality.

The great men of the past and the present have had strong Sex Force. Without this man would be brutal, mean and selfish, and have little respect for womankind. If God had not planted this force within us, man would have no desire for the woman—he would not support her, or have any longing for children. He would not labor to support a family dependent on him.

"No man becomes affable, gracious, and considerate to women until he is rendered so by the awakening of his sexual nature, and the quickening of that within, which, when held under proper discipline and control, renders him noble and unselfish."

The real value of Sex Force cannot be too highly considered. The influence of this power is far reaching. If through any cause the sexual organs become weakened, all the other organs will suffer. The muscles become flabby, the nerves get out of order, and if the condition of the organs is allowed to

remain in this state long, the whole system will be a complete wreck. Hope and ambition and everything else will forsake the sufferers. The reason for this is that the nervous, muscular, sexual and vital forces are so closely connected, that what affects one will surely affect the others.

Sexual power is the concentration of all the bodily powers. There have been some people in the past, and there are some in the present, that have looked upon the sexual force as sinful, and to be subdued by asceticism. But they learn in time that this is not the present natural law of life. Under the practice of asceticism the forces do not become obedient, but instead, the greatest "saints" have had the greatest sexual temptations to contend with. There is no question that the principle of asceticism is not the natural law of life, and brings its own penalty.

When a man is sick, he has no sexuality, but when he begins to recover, it again asserts itself. Therefore, no normal individual should try to subdue this very important force. Some may fear that if they do not they will become sensualists, but this is not

true; on the contrary, those that are possessors of strong Sex Force are generally blessed with abundance of vitality, and are true lovers and faithful husbands. These are the men whose offspring will be a help to future generations, instead of weaklings. There is no question that the laws of heredity have a great influence on human life. It has been fairly well proven that physical and moral virtues are transmitted to posterity, or at least they seem to be. The results can be seen, but to just what degree man is responsible, we do not know.

"A true and permanent union of one man to one woman establishes a relation of affection and interests which in no other way could be made to exist between two human beings. Without such a union, no individual can be considered as having answered the whole purpose of his existence, or as having arrived at the full development of which his character is capable. He is incomplete and imperfect. He has tendencies, and capacities and powers for good which have never been called into activity, and which he may not even know exist. Domestic life and domestic relation are the essential elements of human

happiness and human progress as far as moral and spiritual characteristics are concerned. From this same power—domesticity—proceeds our purest happiness and upon it depend our highest motives, those that tend to goodness and improvement. From the relation of the sexes springs all that gives charm, grace and true value to human intercourse. Without it, there would be no families, no relatives; none of those thousand endearing associations which arise from them. Strike out from the life of man all hopes, interests and motives which grow out of this relation, and what would be left but a desolate and merely brutal existence?"—John Ware, M. D.

Why is it that good health is an exception at the present time? Because man has not fully realized that he cannot disobey nature's strict laws. Ignorance she does not recognize as a necessity. All violations of her laws are punished. Man, the supposed king of animals, still suffers from his ignorance. He practices evil without realizing its effects. It is that which is responsible for the sexual and physical wrecks that we see on all sides.

He injures himself for a few minutes

of momentary pleasure, without thinking of the terrible conclusion. He thinks only of the pleasure, and not of the penalty which is sure to follow.

There is no question that the great loss of strong vitality of today is caused by intemperate sexual indulgence.

After the morning exercise you should always take either a shower or friction bath. Whichever kind you take, you should use a brush vigorously on every part of the skin, until pink from the increased circulation caused by the friction. A good friction bath is a powerful tonic, and nothing is more helpful in restoring lost virility and vigor. We especially recommend for this purpose the Knickerbocker spray brush, which combines shower and friction in a most effective manner.

Many persons believe that they can not use cold water baths; this is only because they are not accustomed to them. They will find it a comparatively easy matter to accustom themselves to the cold water within a short time, by using it at first as cool as they can bear, then a little colder each time until it can be taken entirely cold. The invigorating

effects which follow will soon make it most enjoyable. Whatever the temperature, however, at which it can be taken, the daily bath should on no account be omitted.

The same thing may be said of the cold air bath, which is conducive to the highest degree of health. This may be taken while going through with the exercises. Open your windows a little, at first, then a little wider each day as your body adapts itself to the temperature. The effort to keep warm will put increased vigor into the exercise and cause the blood to flow freely throughout the whole body. The writer takes his exercises nude every morning with open windows, even when the thermometer registers below zero; the colder it is, the more exhilarating and enjoyable are the exercises. It takes a little will power to jump out of a warm bed and start exercising in a cold room in winter, and when the weather is coldest there is a momentary shock, but this quickly passes away and the reaction which follows is most delightful. The pores will absorb a full supply of oxygen during this exercising which directly benefits the nervous and muscular organism; in fact, no other specific exists

that will increase the virile powers of manhood like plenty of pure fresh air.

In following the rules given for cold bathing, both air and water, the organism will quickly accustom itself to low temperatures without suffering from shock. In water, begin with such temperature as can comfortably be borne, then keep on cooling it gradually until able to use it untempered. Always take a few quick exercises after bathing to start the circulation flowing freely. The bath should be taken under vigorous action, employing friction all the time, and should *not* last longer than three or four minutes.

"To really live, to feel the energy and power of superb health pulsating in every nerve and vein and muscle, to be thrilled with a sense of the power of opulent life," every physical function must be in perfect working order, and this cannot be brought about unless the pores of the skin are kept open and active by regular and appropriate bathing.

This volume has not been written for entertainment; it has a serious purpose. Its teachings are serious, yet will be found fascinating, scholarly and scientific. Merely

reading over its pages will not give you a realizing sense of the value and importance of Sex Force. The subject must be studied under all of its many aspects in order to appreciate its enormous importance as a factor in your well being, both physical and material.

We ask you therefore to make an effort to live as closely as you can to the teaching we have given for a period of, say six months; the change caused in your well being in that period will furnish unmistakable proof of the folly of wasting the sex fluids, instead of allowing them to be reabsorbed. Bear in mind that by retaining these fluids you furnish the highest type of material for building perfect brain cells, as well as developing a magnetic attraction that consciously or unconsciously will impress all with whom you have dealings. The conservation of Sex Force (sexual vitality), will perpetually rejuvenate the whole body and preserve your strength to extreme old age.

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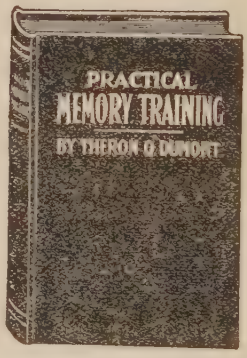

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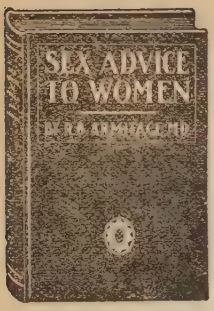

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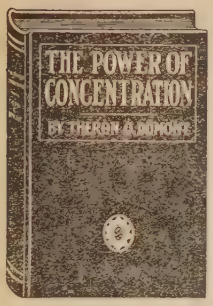

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